**Notes and Bibliography**

*Terms Notes*

[1] Gerhard Böwering, Patricia Crone, and Mahan Mirza, *The Princeton Encyclopedia of Islamic Political Thought* (Princeton, N.J: Princeton University Press, 2013).
[2] ChatGPT, Response to "Can you check the diacritical marks and definitions of terms in various languages to determine if they are correct?" *OpenAI*, October 8, 2024, https://chatgpt.com/share/67057bf7-2858-8006-b508-3156094896dd.;
[3] "Verse (1:1) - Word by Word," *Quranic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 27, 2024, https://corpus.quran.com/wordbyword.jsp.; Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015).; Quran.com, accessed September 27, 2024, https://quran.com/.
[4] "Al-Fatiha," *Tanzil.net*, accessed September 27, 2024, https://tanzil.net/#trans/en.sahih/1:1.

*Terms Bibliography*

"Verse (1:1) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 27, 2024, https://corpus.quran.com/wordbyword.jsp.
Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.
Böwering, Gerhard, Patricia Crone, and Mahan Mirza. *The Princeton Encyclopedia of Islamic Political Thought*. Princeton, N.J: Princeton University Press, 2013.
ChatGPT. Response to "Can you check the diacritical marks and definitions of terms in various languages to determine if they are correct?" *OpenAI*. October 8, 2024, https://chatgpt.com/share/67057bf7-2858-8006-b508-3156094896dd.
*Quran.com*, accessed September 27, 2024, https://quran.com/.
"Al-Fatiha." *Tanzil.net*, accessed September 27, 2024, https://tanzil.net/#trans/en.sahih/1:1.

*Ch 1 Notes*

[5] Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015), 4:119, 30:30.
[6] Note that the transliteration with diacritical marks was generated using ChatGPT and the translation is not an exact copy of what was written in the sources: *Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī Al-Sijistānī*, "(1506) Chapter: A Garment Of Fame And Vanity," In *Sunan Abū Dāwūd*, Book 34, *Ḥadīth* 12, accessed Aug 12, 2024, https://sunnah.com/abudawud/34/12.; *Muḥammad ibn ʿĪsā At-Tirmidhī*, "(7) Chapter: What Has Been Related About It Being Disliked To Gesture With Hand When Giving Salam," In *Jamiʿ At-Tirmidhi*, Book 42, *Ḥadīth* 8, accessed Aug 12, 2024, https://sunnah.com/tirmidhi/42/8.; ChatGPT, Response to "Can you check the diacritical marks and definitions of terms in various languages to determine if they are correct?" *OpenAI*, October 8, 2024, https://chatgpt.com/share/67057bf7-2858-8006-b508-3156094896dd.
[7] Note that the transliteration with diacritical marks was generated using ChatGPT and the translation is not an exact copy of what was written in the sources: *Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī Al-Bukhārī*, "(61) Chapter: Men who are in the similitude of women, and women who are in the similitude of men" and "(62) Chapter: The dismissal of such men as are in similitude of women, from the houses." In *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 102–

104, accessed Aug 12, 2024, https://sunnah.com/Bukhārī/77/102-104.; *Ṣaḥīḥ Al-Bukhārī*, Book 64, *Ḥadīth* 354.; *Ṣaḥīḥ Al-Bukhārī*, Book 67, *Ḥadīth* 168.; *Sunan Abū Dāwūd*, Book 43, *Ḥadīth* 156–158.; *Sunan Abū Dāwūd*, Book 34, *Ḥadīth* 78–80.; *Abū ʿAbd Allāh Muḥammad ibn Yazīd Ibn Mājah*, "(38) Chapter: Effeminate Men," In *Sunan Ibn Mājah*, Book 20, *Ḥadīth* 82, https://sunnah.com/ibnmajah/20/82.; *Sunan Ibn Mājah*, Book 9, *Ḥadīth* 58–60.; *Jami` At-Tirmidhi*, Book 43, *Ḥadīth* 56–57.; ChatGPT, Response to "Can you check the diacritical marks and definitions of terms in various languages to determine if they are correct?" *OpenAI*, October 8, 2024, https://chatgpt.com/share/67057bf7-2858-8006-b508-3156094896dd.

[8] Note that transliteration with diacritical marks was generated using ChatGPT and the translation is not an exact copy of what was written in the sources; *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 105–110.; *Ṣaḥīḥ Al-Bukhārī*, Book 79, *Ḥadīth* 69–72.; *Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*, "(16) Chapter: The characteristics of the fitrah," In *Ṣaḥīḥ Muslim*, Book 2, *Ḥadīth* 64–72, accessed Aug 12, 2024, https://sunnah.com/muslim/2/64-72.; *Sunan Abū Dāwūd*, Book 1, *Ḥadīth* 53–54.; *Sunan Abū Dāwūd*, Book 35, *Ḥadīth* 40–43.; *Jami` At-Tirmidhi*, Book 43, *Ḥadīth* 33–34.; ChatGPT, Response to "Can you check the diacritical marks and definitions of terms in various languages to determine if they are correct?" *OpenAI*, October 8, 2024, https://chatgpt.com/share/67057bf7-2858-8006-b508-3156094896dd.

[9] Mohammad Hashim Kamali, *A Textbook of Ḥadīth Studies: Authenticity, Compilation, Classification and Criticism of Ḥadīth* (Markfield, Leicestershire: Islamic Foundation, 2005), p. 22–27, 31.

[10] Kamali, *Ḥadīth Studies*, p. 29–33, 37.

[11] Kamali, *Ḥadīth Studies*, p. 33–34.

[12] Kamali, *Ḥadīth Studies*, p. 36.

[13] Kamali, *Ḥadīth Studies*, p. 38–39.

[14] Kamali, *Ḥadīth Studies*, p. 40–42.

[15] The word *nafs* can be difficult to translate. Orthodox Muslims typically translate it as "base desires," associating it with animalistic instincts that must be constantly suppressed as a source of temptation towards sin. The *Qurʾānic* translations typically describe it as the soul in various states, the *nafsu l-muṭ'ma-ina* (the soul that is at peace), the *nafsi l-lawāma* (the soul that blames itself), and the *nafsa la-ammāratun bil-sū* (the soul that enjoins evil). Omid Safi generally describes it as the emotions which tend to focus on oneself, like hate and selfish anger: Al-Hilali and Khan, *Qurʾān*, 12:53, 75:2, 89:27.; "Verse (12:53) - Word by Word," *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed Aug 12, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=12&verse=53.; "Verse (75:2) - Word by Word," *Quranic Arabic Corpus*.; "Verse (89:27) - Word by Word," *Quranic Arabic Corpus*.; Rumi Forum (@RumiForum), "Dr. Omid Safi - How to Read Rumi: The GPS of Divine Secrets," *YouTube*, March 1, 2012, https://www.youtube.com/watch?v=CN6O1p2x6TE&t=840s, 14:56–17:29, 37:53–39:18, 45:53–47:22, 49:17–50:04.

[16] Anna Forsythe, Casey Pick, Gabriel Tremblay, Shreena Malaviya, Amy Green, and Karen Sandman, "Humanistic and Economic Burden of Conversion Therapy Among LGBTQ Youths in the United States," *JAMA Pediatrics* 176, no. 5 (2022): p. 493, 496–497, https://doi.org/10.1001/jamapediatrics.2022.0042.

[17] Forsythe et al, "Conversion Therapy," p. 493, 497–499.

[18] Devin J. Stewart, "shari'a," In *The Princeton Encyclopedia of Islamic Political Thought*, ed. Gerhard Böwering, Patricia Crone, and Mahan Mirza (Princeton, N.J: Princeton University Press, 2013), p. 497.

[19] *Ṣaḥīḥ Muslim*, Book 2, *Ḥadīth* 71.

[20] Al-Hilali and Khan, *Qurʾān*, 4:119, 30:30.; *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 146–164.

[21] *Ṣaḥīḥ Al-Bukhārī*, Book 79, *Ḥadīth* 69–72; *Ṣaḥīḥ Muslim*, Book 2, Ḥadīth 64–65.

[22] Al-Hilali and Khan, *Qurʾān*, 4:24–25, 23:5–6, 24:31, 33:50.; Bernard K. Freamon, *Possessed by the Right Hand: The Problem of Slavery in Islamic Law and Muslim Cultures* (Leiden: Brill, 2019), p. 128–134.

[23] Kecia Ali, *Sexual Ethics and Islam: Feminist Reflections on Qurʾān, Ḥadīth, and Jurisprudence*, 1st ed (Oxford, England: Oneworld Publications, 2006), p. 39–40, 46–50.; Freamon, *Possessed by the Right Hand*, p. 140–143.; *Ṣaḥīḥ Al-Bukhārī*, Book 64, *Ḥadīth* 182. *Ṣaḥīḥ Al-Bukhārī*, Book 97, *Ḥadīth* 38. *Ṣaḥīḥ Muslim*, Book 16, *Ḥadīth* 146–163.

[24] Ali, *Sexual Ethics and Islam*, p. 41–43, 51–52.; Freamon, *Possessed by the Right Hand*, p. 333.

[25] Ronald H. Gray, "Infectious Disease Male Circumcision for Preventing HPV Infection," *Nature Reviews Urology* 6, no. 6 (2009): p. 298–299.

[26] Daniel Mønsted Shabanzadeh, Signe Clausen, Katrine Maigaard, and Mikkel Fode, "Male Circumcision Complications − A Systematic Review, Meta-Analysis and Meta-Regression," *Urology (Ridgewood, N.J.) 152 (2021): p. 25, 27, 29.*

[27] Ali, *Sexual Ethics and Islam*, p. 41–43, 51–52.

[28] Of course, the degree to which the modern world "rejects" slavery and child labour in practical terms is debatable. This is even more apparent when compared to serfdom, which occupies the de jure and de facto grey areas around what is practiced in the modern and ancient worlds (both how historical serfdom could resemble slavery and how modern work can resemble serfdom and slavery). Regardless, I think most people would find it reasonable to think modern governments and societies could not even raise the de jure standards of living for workers without modern machines to smooth over the economic transition (while acknowledging that the de jure standard does not always translate to de facto standard).
[29] Ali, *Sexual Ethics and Islam*, p. 52–53.
[30] Note that it is debatable whether the relevant *Qurʾānic* verses would strongly support this argument against the abolition of slavery, depending on if the word used in some of these verses, *ṭayyibāti* (good/pure things) encompasses all things that are *ḥalāl*, or only the things that are *farḍ* and/or the things that are encouraged by the *sunnah*. Regardless, it did not stop people in history from using this argument against abolition: "Verse (5:87) - Word by Word," *Quranic Arabic Corpus*.; Ali, *Sexual Ethics and Islam*, p. 43.; Al-Hilali and Khan, *Qurʾān*, 5:87, 7:32, 16:116, 66:1.; Freamon, *Possessed by the Right Hand*, p. 319–320, 322–325.
[31] Al-Hilali and Khan, *Qurʾān*, 2:286, 7:42, 23:62.; Scott Alan Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims* (Oxford, England: Oneworld Publications, 2010), p. 48.
[32] Al-Hilali and Khan, *Qurʾān*, 4:135.
[33] Al-Hilali and Khan, *Qurʾān*, 7:80–84, 11:77–83, 29:28–30, 26:160–175, 4:15–16.
[34] Kugle, *Homosexuality in Islam*, p. 54–56.
[35] Kugle, *Homosexuality in Islam*, p. 54–56.
[36] Ali, *Sexual Ethics and Islam*, p. xxv, 3–6, 34–36.
[37] Ali, *Sexual Ethics and Islam*, p. 36, 39–41, 43–44.
[38] Ali, *Sexual Ethics and Islam*, p. xxvi, 48–51, 56–57.
[39] Ali, *Sexual Ethics and Islam*, p. xv–xvii, xxv, 6–7, 51–52.
[40] Ali, *Sexual Ethics and Islam*, p. 95–96.
[41] Al-Hilali and Khan, *Qurʾān*, 5:2.
[42] "Verse (5:2) - Word by Word," *Quranic Arabic Corpus*.
[43] Assimalhakeem (@assimalhakeem), "Renting my place to a barber shop when barber might shave beard etc, is income halal assim al hakeem," *YouTube*, May 11, 2024, https://www.youtube.com/watch?v=QNdcRFfTTDs.
[44] Note that while this scholar is sometimes criticized in Muslim circles for lacking a high degree of expertise, those who agree with him might demand criticism focusing on the argument he presents, not ad hominem fallacies. Criticisms focusing only on this scholar's argument might interrogate what counts as "helping one another" on sin and to what degree the limits of what counts as "helping" is arbitrarily defined according to the biases of the scholar. Would he also condemn a person for purchasing a *ḥalāl* haircut at a barber shop that may also perform *ḥarām* haircuts (in which case the money they give for the haircut would help in sin)? If a person got a haircut but then realized the barber shop gave *ḥarām* haircuts, would he approve that person cheating the barber shop by running away without paying (in which case they would impede the performance of sin) or would he prioritize the threat of violating Islamic contract duties (in which case they would commit a presumably lesser sin to avoid a presumably greater sin)? If the person did not know if a barber shop performed *ḥarām* haircuts, what would they be obligated to research beforehand? If a barber shop did not do extreme acts of sin like shaving the beard, but still gave haircuts that was not included in the *sunnah* (i.e.: those that existed in the *Jāhilīyya*) would that count as helping commit sin (this would disqualify just about every barber shop in a non-Muslim country)? How much would second-degree "helping" count (i.e.: getting a haircut from a barber shop that only performs *ḥalāl* haircuts while knowing that the barbers from that shop use their money to buy alcohol)? The scholar's reasoning over their position in all these situations might indicate an arbitrary or inconsistent logic: Assimalhakeem (@assimalhakeem), "Renting my place to a barber shop," 1:23–1:55.

*Ch 1 Bibliography*

"Verse (5:2) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed Aug 12, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=5&verse=2.
"Verse (5:87) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed Aug 12, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=5&verse=87.
"Verse (12:53) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed Aug 12, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=12&verse=53.
"Verse (75:2) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the*

*Holy Quran*, accessed Aug 12, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=75&verse=2.

"Verse (89:27) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed Aug 12, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=89&verse=27.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(16) Chapter: The characteristics of the fitrah." In *Ṣaḥīḥ Muslim*, Book 2, *Ḥadīth* 64–72, accessed Aug 12, 2024, https://*Sunnah*.com/muslim/2/64-72.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(22) Chapter: The ruling on coitus interrupts ('Azl)." In *Ṣaḥīḥ Muslim*, Book 16, *Ḥadīth* 146–163, accessed Sep 1, 2024, https://sunnah.com/muslim/16/146-163.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(18) Chapter: 'He is Allah, the Creator, the Inventor of all things, the Bestower of forms…'." In *Ṣaḥīḥ Al-Bukhārī*, Book 97, *Ḥadīth* 38, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/97/38.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(32) Chapter: Ghazwa of Banu Al-Mustaliq or the Ghazwa of Al-Muraisi'." In *Ṣaḥīḥ Al-Bukhārī*, Book 64, *Ḥadīth* 182, accessed Sep 1, 2024, https://sunnah.com/bukhari/64/182.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(51) Chapter: Circumcision at an old age, and pulling out armpit hair." In *Ṣaḥīḥ Al-Bukhārī*, Book 79, *Ḥadīth* 69-72, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/79/69-72.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(56) Chapter: The Ghazwa of At-Taif." In *Ṣaḥīḥ Al-Bukhārī*, Book 64, *Ḥadīth* 354, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/64/354.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(61) Chapter: Men who are in the similitude of women, and women who are in the similitude of men." and "(62) Chapter: The dismissal of such men as are in similitude of women, from the houses." In *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 102–104, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/77/102-104.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(63) Chapter: To cut short the mustaches." and "(64) Chapter: The clipping of nails." and "(65) Chapter: To leave the beard." In *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 105–110, accessed Aug 12, 2024, https://sunnah.com/Bukhārī/77/105-110.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(83) Chapter: The use of false hair." In *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 146–164, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/77/146-164.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(114) Chapter: Effeminate men should not enter upon women." In *Ṣaḥīḥ Al-Bukhārī*, Book 67, *Ḥadīth* 168, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/67/168.

Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.

*Al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī*. "(29) Chapter: The (Use Of) Siwak Is From The Fitrah (Natural Acts)." In *Sunan Abū Dāwūd*, Book 1, *Ḥadīth* 53–54, accessed Aug 12, 2024, https://*Sunnah*.com/abudawud/1/53-54.

*Al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī*. (61) Chapter: The ruling regarding effeminate men." In *Sunan Abū Dāwūd*, Book 43, *Ḥadīth* 156–158, accessed Aug 12, 2024, https://*Sunnah*.com/abudawud/43/156-158.

*Al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī*. "(1506) Chapter: A Garment Of Fame And Vanity." In *Sunan Abū Dāwūd*, Book 34, *Ḥadīth* 12, accessed Aug 12, 2024, https://*Sunnah*.com/abudawud/34/12.

*Al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī*. "(1532) Chapter: Women's Clothing." In *Sunan Abū Dāwūd*, Book 34, *Ḥadīth* 78–80, accessed Aug 12, 2024, https://*Sunnah*.com/abudawud/34/78-80.

*Al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī*. "(1565) Chapter: Trimming The Moustache." In *Sunan Abū Dāwūd*, Book 35, *Ḥadīth* 40–43, accessed Aug 12, 2024, https://*Sunnah*.com/abudawud/35/40-43.

Ali, Kecia. *Sexual Ethics and Islam: Feminist Reflections on Qurʾān, Ḥadīth, and Jurisprudence*. 1st ed. Oxford, England: Oneworld Publications, 2006.

Assimalhakeem (@assimalhakeem). "Renting my place to a barber shop when barber might shave beard etc, is income halal assim al hakeem." *YouTube*, May 11, 2024, https://www.youtube.com/watch?v=QNdcRFfTTDs.

At-Tirmidhi, *Muḥammad ibn ʿĪsā*. "(7) Chapter: What Has Been Related About It Being Disliked To Gesture With Hand When Giving Salam." In *Jami` At-Tirmidhi*, Book 42, *Ḥadīth* 8, accessed Aug 12, 2024, https://*Sunnah*.com/tirmidhi/42/8.

At-Tirmidhi, *Muḥammad ibn ʿĪsā*. "(18) Chapter: What Has Been Related About Leaving The Beard To Grow." In

*Jami` At-Tirmidhi*, Book 43, *Ḥadīth* 33–34, accessed Aug 12, 2024, https://*Sunnah*.com/tirmidhi/43/33-34.
At-Tirmidhi, *Muḥammad ibn ʿĪsā*. "(34) Chapter: What Has Been Related About Women Who Imitate Men." In *Jami` At-Tirmidhi*, Book 43, *Ḥadīth* 56–57, accessed Aug 12, 2024, https://*Sunnah*.com/tirmidhi/43/56-57.
ChatGPT. Response to "Can you check the diacritical marks and definitions of terms in various languages to determine if they are correct?" *OpenAI*. October 8, 2024, https://chatgpt.com/share/67057bf7-2858-8006-b508-3156094896dd.
Daniel Mønsted Shabanzadeh, Signe Clausen, Katrine Maigaard, and Mikkel Fode. "Male Circumcision Complications − A Systematic Review, Meta-Analysis and Meta-Regression." *Urology (Ridgewood, N.J.) 152 (2021): 25–34*. *https://doi.org/10.1016/j.urology.2021.01.041*.
Forsythe, Anna, Casey Pick, Gabriel Tremblay, Shreena Malaviya, Amy Green, and Karen Sandman. "Humanistic and Economic Burden of Conversion Therapy Among LGBTQ Youths in the United States." *JAMA Pediatrics* 176, no. 5 (2022): 493–501. https://doi.org/10.1001/jamapediatrics.2022.0042.
Freamon, Bernard K. *Possessed by the Right Hand: The Problem of Slavery in Islamic Law and Muslim Cultures*. Leiden: Brill, 2019.
Gray, Ronald H. "Infectious Disease Male Circumcision for Preventing HPV Infection." *Nature Reviews Urology* 6, no. 6 (2009): 298–99. https://doi.org/10.1038/nrurol.2009.96.
*Ibn Mājah, Abū ʿAbd Allāh Muḥammad ibn Yazīd*. "(22) Chapter: Effeminate men." In *Sunan Ibn Mājah*, Book 9, *Ḥadīth* 58–60, accessed Aug 12, 2024, https://*Sunnah*.com/ibnmajah/9/58-60.
*Ibn Mājah, Abū ʿAbd Allāh Muḥammad ibn Yazīd*. "(38) Chapter: Effeminate Men." In *Sunan Ibn Mājah*, Book 20, *Ḥadīth* 82, accessed Aug 12, 2024, https://*Sunnah*.com/ibnmajah/20/82.
Kamali, Mohammad Hashim. *A Textbook of Ḥadīth Studies: Authenticity, Compilation, Classification and Criticism of Ḥadīth*. Markfield, Leicestershire: Islamic Foundation, 2005.
Kugle, Scott Alan. *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims*. Oxford, England: Oneworld Publications, 2010.
Rumi Forum (@RumiForum). "Dr. Omid Safi - How to Read Rumi: The GPS of Divine Secrets." *YouTube*, March 1, 2012, https://www.youtube.com/watch?v=CN6O1p2x6TE&t=840s.
Stewart, Devin J. "shari'a." In *The Princeton Encyclopedia of Islamic Political Thought*. edited by Gerhard Böwering, Patricia Crone, and Mahan Mirza. Princeton, N.J: Princeton University Press, 2013.

*Ch 2 Notes*

[45] Gregor Craigie, *Our Crumbling Foundation Canadian Edition: How We Solve Canada's Housing Crisis* (Toronto: Random House of Canada, 2024), p. 141.
[46] Craigie, *Canada's Housing Crisis*, p. 18.
[47] Craigie, *Canada's Housing Crisis*, p. 38–39.
[48] Craigie, *Canada's Housing Crisis*, p. 134–135.
[49] Craigie, *Canada's Housing Crisis*, p. 135–136.
[50] Craigie, *Canada's Housing Crisis*, p. 142.
[51] This was inspired by an account from a schoolteacher named Emily in *Canada's Housing Crisis*, p. 143–144.
[52] Yushu Zhu, Yue Yuan, Jiaxin Gu, and Qiang Fu, "Neoliberalization and Inequality: Disparities in Access to Affordable Housing in Urban Canada 1981-2016," *Housing Studies* 38, no. 10 (2023): p. 1860–1861.
[53] Zhu et al, "Neoliberalization and Inequality," p. 1861.
[54] Zhu et al, "Neoliberalization and Inequality," p. 1861–1862.
[55] Zhu et al, "Neoliberalization and Inequality," p. 1862.
[56] Zhu et al, "Neoliberalization and Inequality," p. 1862.
[57] Zhu et al, "Neoliberalization and Inequality," p. 1863.
[58] Private equity firms are companies that use money from rich investors to invest in private companies.
[59] Mortgage-backed financial securities are esoteric financial assets that allow investors to buy ownership of mortgages from banks, receiving the income generated by the people paying off those mortgages while giving banks the cash needed to issue even more mortgages.
[60] For a US-centered analysis of these specifics, See: this YouTube video and the sources it cites: Second Thought (@SecondThought), "Why Housing Keeps Getting More Expensive," *YouTube*, Oct 4, 2024, https://www.youtube.com/watch?v=woz4KgUbIMc.; U.S. Department of Housing and Urban Development, "Institutional Investors Outbid Individual Homebuyers," *Evidence Matters* (Winter 2023), https://www.huduser.gov/portal/periodicals/em/winter23/highlight1.html.; "PESP Private Equity Manufactured Housing Tracker," *Private Equity Stakeholder Project*, accessed October 12, 2024, https://pestakeholder.org/pesp-

private-equity-manufactured-housing-tracker/.; Dick Bryan, and Mike Rafferty, "Political Economy and Housing in the Twenty-First Century - From Mobile Homes to Liquid Housing?" *Housing, Theory, and Society* 31, no. 4 (2014): 404–12, https://doi.org/10.1080/14036096.2014.947080.; Desiree Fields, and Sabina Uffer, "The financialisation of rental housing: A comparative analysis of New York City and Berlin," *Urban Studies* 53, no. 7 (2016): 1486–1502, https://doi.org/10.1177/0042098014543704.; Cody Hochstenbach, and Manuel B Aalbers, "The Uncoupling of House Prices and Mortgage Debt: Towards Wealth-Driven Housing Market Dynamics," *International Journal of Housing Policy* ahead-of-print, no. ahead-of-print (2023): 1–29, https://doi.org/10.1080/19491247.2023.2170542.; Manuel Aalbers. *The Financialization of Housing: A Political Economy Approach*, 1st ed (Abingdon, Oxon; Routledge, 2016), https://doi.org/10.4324/9781315668666.

[61] Martha Balaguera, "Trans-Migrations: Agency and Confinement at the Limits of Sovereignty," *Signs: Journal of Women in Culture and Society* 43, no. 3 (2018): p. 641–642.

[62] Balaguera, "Trans-Migrations," p. 641, 643–645, 656–658.

[63] Balaguera, "Trans-Migrations," p. 649, 654–655.; In case it wasn't already clear, "just apply legally" isn't a real option. How would you apply for a Visa if you were homeless? How long would you wait for a Visa if you were homeless? How many times would you reapply if you were homeless?

[64] Balaguera, "Trans-Migrations," p. 649, 651.

[65] Balaguera, "Trans-Migrations," p. 649–650.

[66] Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015), 2:286.

[67] Ignoring the familial guilt aspect, one could imagine more productive methods of addressing one's privilege than complex forms of emotional and spiritual self-flagellation.

[68] Balaguera, "Trans-Migrations," p. 643.

[69] Balaguera, "Trans-Migrations," p. 644–645, 652–655.

[70] While these situations are different, they also share a common thread of circumstance forcing the subject to torture themselves. Perhaps this is more of a difference in degree than a difference in kind. In one situation, primarily economic, social, and immigratory factors force trans migrants to choose between many precarious situations. In the other situation, there is no immigratory factors, and the economic factors are less prominent, but certain social, religious, and psychological factors are greater, which narrows the choices to the relatively precarious ones, though not nearly as intense as those faced by trans migrants.

[71] Balaguera, "Trans-Migrations," p. 649–650.

[72] Balaguera, "Trans-Migrations," p. 653–654.

[73] Note that even if an employer is violating a law, an employee's suppression of their *nafs* might erode their self-esteem and self-preservation enough to prevent them from raising any complaints, and perhaps convince employers that such an employee can be walked all over.

*Ch 2 Bibliography*

"PESP Private Equity Manufactured Housing Tracker." *Private Equity Stakeholder Project*, accessed October 12, 2024, https://pestakeholder.org/pesp-private-equity-manufactured-housing-tracker/.

Aalbers, Manuel. *The Financialization of Housing: A Political Economy Approach*. 1st ed. Abingdon, Oxon; Routledge, 2016. https://doi.org/10.4324/9781315668666.

Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.

Balaguera, Martha. "Trans-Migrations: Agency and Confinement at the Limits of Sovereignty." *Signs: Journal of Women in Culture and Society* 43, no. 3 (2018): 641–64. https://doi.org/10.1086/695302.

Bryan, Dick, and Mike Rafferty. "Political Economy and Housing in the Twenty-First Century - From Mobile Homes to Liquid Housing?" *Housing, Theory, and Society* 31, no. 4 (2014): 404–12. https://doi.org/10.1080/14036096.2014.947080.

Craigie, Gregor. *Our Crumbling Foundation Canadian Edition: How We Solve Canada's Housing Crisis*. 1st edition. Toronto: Random House of Canada, 2024.

Fields, Desiree, and Sabina Uffer. "The financialisation of rental housing: A comparative analysis of New York City and Berlin." *Urban Studies* 53, no. 7 (2016): 1486–1502. https://doi.org/10.1177/0042098014543704.

Hochstenbach, Cody, and Manuel B Aalbers. "The Uncoupling of House Prices and Mortgage Debt: Towards Wealth-Driven Housing Market Dynamics." *International Journal of Housing Policy* ahead-of-print, no. ahead-of-print (2023): 1–29. https://doi.org/10.1080/19491247.2023.2170542.

U.S. Department of Housing and Urban Development. "Institutional Investors Outbid Individual Homebuyers."

*Evidence Matters* (Winter 2023), https://www.huduser.gov/portal/periodicals/em/winter23/highlight1.html.
Second Thought (@SecondThought). "Why Housing Keeps Getting More Expensive." *YouTube*, Oct 4, 2024, https://www.youtube.com/watch?v=woz4KgUbIMc.
Zhu, Yushu, Yue Yuan, Jiaxin Gu, and Qiang Fu. "Neoliberalization and Inequality: Disparities in Access to Affordable Housing in Urban Canada 1981-2016." *Housing Studies* 38, no. 10 (2023): 1860–87. https://doi.org/10.1080/02673037.2021.2004093.

*Ch 3 Notes*

[74] Note that the concepts of the "human spirit" and the "collective human spirit" are loosely inspired by the Hegelian concepts of *Geist* (spirit, intellect, mind, consciousness), *Volksgeist* (national spirit, spirit of a nation), and *Weltgeist* (world spirit/universal world spirit). This connection is not rigorous, so familiarity with Hegel is unnecessary, though it might help (or hinder) understanding if "human spirit" and "collective human spirit" seems too abstract. See: Georg Wilhelm Friedrich Hegel, Allen W. Wood, and H. B. (Hugh Barr) Nisbet, *Elements of the Philosophy of Right* (Cambridge: Cambridge University Press, 1991), p. 11, 62–64 (s. 33), 195 (s. 151), 312 (s. 274), 366–367 (s. 331), 373–375 (s. 344–348), 486, 494–495.
[75] Christoph N. Vogel, *Conflict Minerals, Inc.: War, Profit and White Saviourism in Eastern Congo* (New York, NY: Oxford University Press, 2021), p. 3–5, 68–69.
[76] "Artisanal and Small-Scale Mining," *Forum on Mining, Minerals, Metals and Sustainable Development (IGF)*, Accessed August 20, 2024, https://www.igfmining.org/artisanal-and-small-scale-mining/.; Vogel, *Conflict Minerals*, p. 73.
[77] Vogel, *Conflict Minerals*, p. 3, 75–77.
[78] Note that conflict mineral literature relies on "greed hypotheses" to explain conflict. These hypotheses claim that war is caused by people who make conflict in the pursuit of profits. Vogel argues that while mineral profits are a means to an end in war, the ends themselves do not really revolve around profit-seeking: Vogel, *Conflict Minerals*, p. 116–118, 184, 206–207.
[79] Vogel, *Conflict Minerals*, p. 28–31.; Vincent Bevins, *The Jakarta Method Washington's Anticommunist Crusade and the Mass Murder Program That Shaped Our World* (New York: Public Affairs, 2020), p. 35.
[80] Bevins, *The Jakarta Method*, p. 83–84, 185, 284n19.
[81] Vogel, *Conflict Minerals*, p. 31–33.
[82] Vogel, *Conflict Minerals*, p. 33–34.
[83] Vogel, *Conflict Minerals*, p. 34–35, 38–39, 54–55, 63–65, 174, 193–197.
[84] Vogel, *Conflict Minerals*, p. xiv, 1, 4–6, 8–10, 88–90, 94–95, 170.
[85] Vogel, *Conflict Minerals*, p. 6–7, 110.
[86] Vogel, *Conflict Minerals*, p. 110–112, 191–192.
[87] Vogel, *Conflict Minerals*, p. 112–113, 109, 120, 190–191.
[88] Vogel, *Conflict Minerals*, p. 114–115, 118, 192–193.
[89] Vogel, *Conflict Minerals*, p. 113–114, 123–125, 140–142, 191, 204.
[90] Vogel, *Conflict Minerals*, p. 7, 12, 118, 121–122.
[91] Vogel, *Conflict Minerals*, p. 16–17, 88–90, 94.
[92] Note that many would argue that this focus on success and failure is an error. Focusing so much on macro-scale success as the benchmark for making micro-scale actions seems a bit erroneous. But it is understandable why someone who is isolated, depressed, who fears failure, and who doubts their abilities might be so petrified by the prospect of macrocosmic failure to never even attempt microcosmic activities.
[93] Note that there is a difference between a cursory glance at research and an in-depth analysis of research. Perhaps the sins and contradictions found in cursory glances are more reflective of the reader than what they read.
[94] Note that while Muslims are not essentially queerphobic, the social performance of identity can make it difficult for some to believe that their Muslim identity has strong defenses against queerphobia: See: Brishti Basu, "'They don't represent me': LGBTQ Muslims, allies speak out after 'parental rights' protests," *CBC News*, October 5, 2023, https://www.cbc.ca/news/canada/lgbtq-muslims-speak-out-1.6985792.
[95] Note that while masculinity is not essentially violent and entitled, the social performance of identity can make it difficult for some to believe that their masculine identity has strong defenses against violent entitlement: See: John Mercer, and Mark McGlashan, *Toxic Masculinity: Men, Meaning, and Digital Media* (New York, NY: Routledge, Taylor & Francis Group, 2022).; Carol Harrington, *Neoliberal Sexual Violence Politics: Toxic Masculinity and #MeToo*, (Cham: Springer International Publishing, 2022), https://doi.org/10.1007/978-3-031-07088-4.; Traci Brynne Voyles, "Toxic Masculinity: California's Salton Sea and the Environmental Consequences of

Manliness," *Environmental History* 26, no. 1 (2021): 127–41. https://doi.org/10.1093/envhis/emaa076.
[96] Note that while queer identity is not essentially racist and addictive, the social performance of identity can make it difficult for some to believe that their queer identity can let them avoid this from other queers: See: Thomas Norman, Adam Bourne, Natalie Amos, Jennifer Power, Joel Anderson, Gene Lim, Marina Carman, and G. J Meléndez-Torres, "Typologies of Alcohol and Other Drug-related Risk among Lesbian, Gay, Bisexual, Transgender (Trans) and Queer Adults," *Drug and Alcohol Review* 43, no. 2 (2024): 551–61. https://doi.org/10.1111/dar.13814.; Daniel Demant, and Bernard Saliba, "Queer Binge: Harmful Alcohol Use among Sexual Minority Young People in Australia," *Public Health* 179 (2020): 18–26. https://doi.org/10.1016/j.puhe.2019.09.022.; Lucy Jones, "'If a Muslim says 'homo', nothing gets done': Racist discourse and in-group identity construction in an LGBT youth group," *Language in Society* 45, no. 1 (2016): 113–133. https://doi.org/10.1017/S0047404515000792.
[97] Note that while feminism is not essentially racist, the social performance of identity can make it difficult for some to believe that their feminist identity can let them avoid this from other feminists: See: Ashlee Christoffersen, and Akwugo Emejulu, "'Diversity Within': The Problems with 'Intersectional' White Feminism in Practice," *Social Politics* 30, no. 2 (2023): 630–53. https://doi.org/10.1093/sp/jxac044.; Linda Colley, and Catherine White, "Neoliberal Feminism: The Neoliberal Rhetoric on Feminism by Australian Political Actors," *Gender, Work, and Organization* 26, no. 8 (2019): 1083–99. https://doi.org/10.1111/gwao.12303.; Dreama G. Moon, and Michelle A. Holling, "'White Supremacy in Heels': (White) Feminism, White Supremacy, and Discursive Violence," *Communication and Critical/Cultural Studies* 17, no. 2 (2020): 253–60. https://doi.org/10.1080/14791420.2020.1770819.
[98] Note that while Canadian identity is not essentially assimilationist, the laws and history of Canada can make it difficult to refute this politically, and thereby make it difficult for some to believe that their Canadian identity has any defenses against assimilationist rhetoric: See: Lisa Monchalin, *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada* (Toronto: University of Toronto Press, 2016).; Tom Silverstone, Leyland Cecco, Temujin Doran and Katie Lamborn, "Why is anti-immigration sentiment on the rise in Canada?" *The Guardian*, Tue 6 Aug 2024, https://www.youtube.com/watch?v=txyjmNXcWiU.; Randy Besco and Erin Tolley, "12 Does Everyone Cheer? The Politics of Immigration and Multiculturalism in Canada," in *Federalism and the Welfare State in a Multicultural World*, ed. Elizabeth Goodyear-Grant, John Myles, Will Kymlicka, and Richard Johnston (School of Policy Studies & McGill-Queen's University Press, 2018).
[99] For a brief description of how modern gender and sexuality movements fare in Bangladesh, See: Ch 24 "Gender Movements" in: Willem van Schendel, *A History of Bangladesh*, second edition (Cambridge, United Kingdom; New York: Cambridge University Press, 2020), p. 300–311.
[100] Willem van Schendel, *A History of Bangladesh*, second edition (Cambridge, United Kingdom; New York: Cambridge University Press, 2020), p. 89–91, 190, 205–207, 281–284.

*Ch 3 Bibliography*

"Artisanal and Small-Scale Mining." *Forum on Mining, Minerals, Metals and Sustainable Development (IGF)*. Accessed August 20, 2024. https://www.igfmining.org/artisanal-and-small-scale-mining/.
Basu, Brishti. "'They don't represent me': LGBTQ Muslims, allies speak out after 'parental rights' protests." *CBC News*, October 5, 2023. https://www.cbc.ca/news/canada/lgbtq-muslims-speak-out-1.6985792.
Besco, Randy, and Erin Tolley. "12 Does Everyone Cheer? The Politics of Immigration and Multiculturalism in Canada." in *Federalism and the Welfare State in a Multicultural World*, edited by Elizabeth Goodyear-Grant, John Myles, Will Kymlicka, and Richard Johnston. School of Policy Studies & McGill-Queen's University Press, 2018.
Bevins, Vincent. *The Jakarta Method Washington's Anticommunist Crusade and the Mass Murder Program That Shaped Our World*. New York: PublicAffairs, 2020.
Colley, Linda, and Catherine White. "Neoliberal Feminism: The Neoliberal Rhetoric on Feminism by Australian Political Actors." *Gender, Work, and Organization* 26, no. 8 (2019): 1083–99. https://doi.org/10.1111/gwao.12303.
Christoffersen, Ashlee, and Akwugo Emejulu. "'Diversity Within': The Problems with 'Intersectional' White Feminism in Practice." *Social Politics* 30, no. 2 (2023): 630–53. https://doi.org/10.1093/sp/jxac044.
Demant, Daniel, and Bernard Saliba. "Queer Binge: Harmful Alcohol Use among Sexual Minority Young People in Australia." *Public Health* 179 (2020): 18–26. https://doi.org/10.1016/j.puhe.2019.09.022.
Harrington, Carol. *Neoliberal Sexual Violence Politics: Toxic Masculinity and #MeToo*. 1st ed. Cham: Springer International Publishing, 2022. https://doi.org/10.1007/978-3-031-07088-4.
Hegel, Georg Wilhelm Friedrich, Allen W. Wood, and H. B. (Hugh Barr) Nisbet. *Elements of the Philosophy of*

*Right*. Cambridge: Cambridge University Press, 1991.
Lucy Jones, "'If a Muslim says 'homo', nothing gets done': Racist discourse and in-group identity construction in an LGBT youth group," *Language in Society* 45, no. 1 (2016): 113–133. https://doi.org/10.1017/S0047404515000792.
Mercer, John, and Mark McGlashan. *Toxic Masculinity: Men, Meaning, and Digital Media*. New York, NY: Routledge, Taylor & Francis Group, 2022.
Monchalin, Lisa. *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada*. Toronto: University of Toronto Press, 2016.
Moon, Dreama G, and Michelle A Holling. "'White Supremacy in Heels': (White) Feminism, White Supremacy, and Discursive Violence." *Communication and Critical/Cultural Studies* 17, no. 2 (2020): 253–60. https://doi.org/10.1080/14791420.2020.1770819.
Norman, Thomas, Adam Bourne, Natalie Amos, Jennifer Power, Joel Anderson, Gene Lim, Marina Carman, and G. J Meléndez-Torres. "Typologies of Alcohol and Other Drug-related Risk among Lesbian, Gay, Bisexual, Transgender (Trans) and Queer Adults." *Drug and Alcohol Review* 43, no. 2 (2024): 551–61. https://doi.org/10.1111/dar.13814.
Schendel, Willem van. *A History of Bangladesh*. Second edition. Cambridge, United Kingdom; New York: Cambridge University Press, 2020.
Silverstone, Tom, Leyland Cecco, Temujin Doran and Katie Lamborn. "Why is anti-immigration sentiment on the rise in Canada?" *The Guardian*, Tue 6 Aug 2024. https://www.youtube.com/watch?v=txyjmNXcWiU.
Vogel, Christoph N. *Conflict Minerals, Inc.: War, Profit and White Saviourism in Eastern Congo*. New York, NY: Oxford University Press, 2021.
Voyles, Traci Brynne. "Toxic Masculinity: California's Salton Sea and the Environmental Consequences of Manliness." *Environmental History* 26, no. 1 (2021): 127–41. https://doi.org/10.1093/envhis/emaa076.

*Ch 4 Notes*

[101] Note that this might make some cheeses *ḥarām*. Also note that none of this "research" was done outside of ChatGPT, so its truthfulness is questionable, although that would not stop religious people from having an uncomfortable feeling of ambiguity: ChatGPT, response to "Is chocolate liquor made with liquor and root beer made with beer?," *OpenAI*, September 27, 2024, https://chatgpt.com/share/6701b2a8-d4dc-8006-ae68-c11284d10ec1.; *Understanding Halal Foods*, (Toronto: Toronto Public Heath, 2014), https://www.studentnutritionontariotoronto.ca/uploads/6/5/1/7/65174685/halal_guide_2014.pdf.
[102] Note that this might have been influenced by season 1, episode 4 of the Marvel comics' cartoon, *Avengers: Earth's Mightiest Heroes*, in which the character Kang the Conqueror uses a device to directly investigate the life of the character Captain America. This device can peer directly into any place and time like an incorporeal spectator, thereby allowing Kang to view private and unrecorded moments in Captain America's life. A child might imagine that at least one time traveller in the distant future might be capable of doing this, and if it was possible for that child to become a subject of world history when they grew up, then they might believe that they should act according to the expectation that there is a time traveller peering into every private moment of their life: Marvel HQ (@MarvelHQ), "Meet Captain America | Avengers: End Games!" *YouTube*, Feb 22, 2024, 1:17–1:30, 18:20–20:33, 21:15–22:00, https://www.youtube.com/watch?v=0wJ3kKtzEZQ.
[103] Petra L. Doan, *Planning and LGBTQ Communities: The Need for Inclusive Queer Spaces* (New York, N.Y: Routledge, 2015), https://doi.org/10.4324/9781315756721, p. 6, 9, 188–189, 253.
[104] According to Transatlantic Agency, Samra Habib's pronouns are they/them. I do not know if this information is up to date with their current gender identity, but this is the only source I found on their pronouns: "Samra Habib," *Transatlantic Agency*, n.d., https://www.transatlanticagency.com/clients/speakers/samra-habib/.
[105] Samra Habib, *We Have Always Been Here: A Queer Muslim Memoir* (Toronto: Viking, an imprint of Penguin Canada, a division of Penguin Random House Canada Limited, 2019), p. 22–24, 27–30, 36–39, 41–42.
[106] Habib, *A Queer Muslim Memoir*, p. 43–52, 54–60, 76–81.
[107] Habib, *A Queer Muslim Memoir*, p. 61–65, 68–72, 81–83, 91–97, 101–105.
[108] Habib, *A Queer Muslim Memoir*, p. 105, 109.
[109] Habib, *A Queer Muslim Memoir*, p. 121–125, 125–129, 137–139, 141–154.
[110] Habib, *A Queer Muslim Memoir*, p. 142, 159–161, 163, 166–172, 205–210.
[111] Habib, *A Queer Muslim Memoir*, p. 143–144, 149–157.
[112] Habib, *A Queer Muslim Memoir*, p. 110–111, 118–120, 130–132, 140, 192–196, 202.
[113] Habib, *A Queer Muslim Memoir*, p. 14–16.

[114] Habib, *A Queer Muslim Memoir*, p. 61–65, 68–72, 81–83.
[115] Habib, *A Queer Muslim Memoir*, p. 93–94.
[116] Opinions may differ
[117] Habib, *A Queer Muslim Memoir*, p. 97–100, 104–105, 107–108, 114–116, 158–159.
[118] Afdhere Jama, *Queer Jihad: LGBT Muslims on Coming out, Activism, and the Faith* (United States: Oracle Releasing, 2013), p. 43, 49, 58, 73, 83, 103–104, 156, 170.
[119] Habib, *A Queer Muslim Memoir*, p. 178–181.
[120] Habib, *A Queer Muslim Memoir*, p. 164–166, 170–172, 214.
[121] Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015), 3:73, 5:64, 48:10, 67:1.; "Verse (48:10) - Word by Word," *Quranic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 1, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=48&verse=10.
[122] Jama, *Queer Jihad*, p. 73, 83–84, 105, 171.; Habib, *A Queer Muslim Memoir*, p. 80, 96–97, 113, 141–142, 151, 155.; Shanon Shah, *The Making of a Gay Muslim: Religion, Sexuality and Identity in Malaysia and Britain* (Cham: Springer International Publishing, 2017), https://doi.org/10.1007/978-3-319-63130-1, p. 1–3, 11, 26, 73–74, 123, 188–189, 230–232, 235–236.
[123] Note that fried pickles are a dish I never knew existed.
[124] Note that this is a facetious reference to Augusto Pinochet's "success" implementing neoliberal policies in Chile between 1973 and 1989, and how such cases are uncritically used to support orthodox free-market economic ideology in standard economic scholarship: Daniel Hellinger, *Comparative Politics of Latin America: Democracy at Last?* 2nd ed (New York: Routledge, 2015), p. 25, 31, 179, 182–184, https://doi.org/10.4324/9780203522448.; William Finnegan, *The Economics of Empire: Notes on the Washington Consensus*, *Harper's*, Vol. 306 *(New York, N.Y.:* Harper's Magazine Foundation, 2003), p. 44–45.
[125] Scott Siraj al-Haqq Kugle, *Living Out Islam: Voices of Gay, Lesbian, and Transgender Muslims* (New York, NY: New York University Press, 2013), https://doi.org/10.18574/9780814707968, p. 35–37.
[126] Kugle, *Voices of Gay, Lesbian, and Transgender Muslims*, p. 37–38.
[127] Perhaps she expected the costs of transition to be less than $97,985.
[128] Kugle, *Voices of Gay, Lesbian, and Transgender Muslims*, p. 39.
[129] Al-Hilali and Khan, *Qurʾān*, 2:219n1; 4:43, 5:90.
[130] *The King James Study Bible, Second Ed.* (Nashville: Thomas Nelson, 2013), Leviticus 18:22, Leviticus 20:13.
[131] *Study Bible,* Genesis 12:1–3, Exodus 19:5–6, Deuteronomy 7:6–14, Isaiah 41:8–9.
[132] *Study Bible,* Romans 1:26–27, 1 Corinthians 6:9, 1 Timothy 1:9–10.
[133] *Study Bible,* Matthew 28:19–20, Acts 10:34–43, Romans 1:16, Galatians 3:26–29, Ephesians 2:11–13.
[134] Al-Hilali and Khan, *Qurʾān*, 7:80–84, 11:77–82, 15:55–77, 26:160–173, 27:54–58, 29:28–31, 50:12–14, 66:10.; Scott Siraj al-Haqq Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims* (Oxford, England: Oneworld Publications, 2010), p. 53.
[135] Kugle, *Homosexuality in Islam*, p. 39–40, 61–62.
[136] Bernard K. Freamon, *Possessed by the Right Hand: The Problem of Slavery in Islamic Law and Muslim Cultures* (Leiden: Brill, 2019), p. 90, 95, 104, 112, 134–139, 144–147, 333, 368.; Kugle, *Homosexuality in Islam*, p. 203–205.
[137] Al-Hilali and Khan, *Qurʾān*, 2:75–79, 3:3-4, 5:13–17, 5:44–48.
[138] Note that *tafsīr* (*Qurʾānic* exegesis) for verses 4:1, 7:189, 16:72, 30:21, 39:6, 42:11 use *ḥadīth* affirming the Biblical story of Eve being created from Adam's rib. The verses do not mention the Biblical rib story or the forbidden apple story, though some verses might at least describe Eve as an offshoot of Adam depending on how one interprets the part of verse 4:1 describing how God creates mankind from *nafsin* (a soul) *wāḥidatin* (single) *wakhalaqa* (and created) *min'hā* (from it) *zawjahā* (its mate) *wabatha* (and dispersed) *min'humā* (from both of them) *rijālan* (men) *kathīran* (many) *wanisāan* (and women). Thus, some scholars and exegetes affirm the Biblical account of Eve while others distinguish the *Qurʾānic* account of Eve as separate from Biblical ones, which might be relevant if one is willing to regard *ḥadīth* condemning homosexuality as similarly Biblical in origin: "Verse (4:1) - Word by Word," *Quranic Arabic Corpus*.; Al-Hilali and Khan, *Qurʾān*, 4:1, 7:189, 16:72, 30:21, 39:6, 42:11.; Zohar Hadromi-Allouche, "Ḥawwāʾ: Eve in Medieval Islamic Sources," In *The Routledge Companion to Eve*, 1st ed, p. 93–97, 101, Routledge, 2024, https://doi.org/10.4324/9781003132332-8.; Amir Lerner, "Rib or Side, Right or Left and the Traits of Women: Midrashic Dilemmas about the Creation of Eve in Medieval Islamic Tradition and Literature," *Studia Islamica* 114, no. 1 (2019): 27–46, https://www.jstor.org/stable/26745548.
[139] "Verse (7:80) - Word by Word," *Quranic Arabic Corpus*.
[140] "Verse (27:53) - Word by Word," *Quranic Arabic Corpus*.

[141] Kugle, *Homosexuality in Islam*, p. 54–56.
[142] "Verse (26:163) - Word by Word," *Quranic Arabic Corpus*.
[143] Al-Hilali and Khan, *Qurʾān*, 26:166; "Verse (26:166) - Word by Word," *Quranic Arabic Corpus*.
[144] Perhaps in some people's imagination, the people of Lot were condemned for sin-bingo.
[145] Junaid Jahangir, and Hussein Abdullatif, *Islamic Law and Muslim Same-Sex Unions* (Lanham, Maryland: Lexington Books, 2016), p. 31–32, 36–39, 43–48.
[146] Jama, *Queer Jihad*, p. 37.; Kugle, *Homosexuality in Islam*, p. 50–55.; Kugle, *Voices of Gay, Lesbian, and Transgender Muslims*, p. 31–32; Ludovic Lofti Mohamed Zahed, *Homosexuality, Transidentity, and Islam: A Study of Scripture Confronting the Politics of Gender and Sexuality*, trans. Adi S. Bharat (Amsterdam: Amsterdam University Press, 2020), https://doi.org/10.1515/9789048544080, p. 26–29.; Jahangir and Abdullatif, *Islamic Law and Muslim Same-Sex Unions*, p. 12–14, 25–29, 52–53.
[147] Jama, *Queer Jihad*, p. 35.; Kugle, *Homosexuality in Islam*, p. 45–48; Kugle, *Voices of Gay, Lesbian, and Transgender Muslims*, p. 25, 30; Zahed, *Homosexuality, Transidentity, and Islam*, p. 19–22.
[148] Note that such homophobia also devalues femininity, which means a devaluing of women and womanly traits.
[149] Human Rights Watch, *No Escape: Male Rape in U.S. Prisons* (April 2001), https://www.hrw.org/reports/2001/prison/report4.html.; Jahangir and Abdullatif, *Islamic Law and Muslim Same-Sex Unions*, p. 29–33.; Luke Harding, "Russian army sold recruits for sex, rights group claims," *The Guardian*, February 14, 2007, https://www.theguardian.com/world/2007/feb/14/russia.lukeharding.; Hank Nuwer, "Smokeouts and Smokescreens: Military Hazing," in *Hazing: Destroying Young Lives*, ed. Hank Nuwer (Bloomington: Indiana University Press, 2018), p. 296, 298–299.; Noelle Buchanan, Diederik Lohman, Anna Neistat, Alexander Petrov, Rachel Denber, Veronika Leila Szente Goldston, Dinah PoKempner, Widney Brown, "The Wrongs Of Passage: Inhuman and Degrading Treatment of New Recruits in the Russian Armed Forces," *Human Rights Watch* Vol. 16, No. 8 (2004), p. 50–52, https://www.hrw.org/report/2004/10/19/wrongs-passage/inhuman-and-degrading-treatment-new-recruits-russian-armed-forces.
[150] Note that these "anal examinations" are based on garbage "science" claiming that one can physiologically tell if a man has received anal sex (homophobic societies are a lot more concerned over receivers of anal sex). When confronted with their pseudoscience, the "doctors" performing these examinations admit that their only metric of determining if a person is a homosexual is how they react when told to get into the position for anal examination (on all-fours). These "doctors" claim that only a homosexual would immediately know what position to get into, and not fight against the doctor. This ignores how the physical and psychological torment people accused of homosexuality already faced before getting the examination primes them to do whatever the "doctor" says: Sequareah Sayles, "That Awkward Moment When…: An Explanation of How Britain Made the Modern Arab World Homophobic," *Honors Theses* (Sally McDonnell Barksdale Honors College: University of Mississippi, 2015), p. 34–38, https://egrove.olemiss.edu/hon_thesis/847.
[151] Kugle, *Homosexuality in Islam*, p. 63–65. 155–157.; Zahed, *Homosexuality, Transidentity, and Islam*, p. 29–30.; Jahangir and Abdullatif, *Islamic Law and Muslim Same-Sex Unions*, p. 16, 48–52.
[152] "Verse (4:15) - Word by Word," *Quranic Arabic Corpus*.
[153] "Verse (4:15) - Word by Word," *Quranic Arabic Corpus*.
[154] For a rigorous examination of how infertile marriages were understood in *fiqh*, See: Sara Verskin, *Barren Women: Religion and Medicine in the Medieval Middle East* (Berlin, Boston: De Gruyter, 2020), https://doi.org/10.1515/9783110596588.
[155] Note that there are various *ḥadīth* from *Ṣaḥīḥ Muslim* and two from *Ṣaḥīḥ Al-Bukhārī* making *ʿazl* permissible. There is two in *Ṣaḥīḥ Muslim* that describes coitus interruptus as burying the fetus alive, but the majority argue that God will create children regardless of what we do (i.e.: Maryam became pregnant without having intercourse, so insemination is not necessary in Islamic theology). So at least from an orthodox perspective, it appears permissible, if possibly on the side of being *mubāḥ* or *makrūh*. A more detailed analysis may reveal errors in narration, but that is outside the scope of this book.
However, many of these *ḥadīth* also talk about coitus interruptus in the context of having sex with an enslaved/imprisoned woman to reduce the likelihood of conception, so this is not exactly a progressive theology. This carries strange implications about Islamic sexual ethics. Is the prejudice against masturbation and adultery based on the presumption that a man could instead procure sex from a slave? Is sexual chastity important for women solely based on the association between female sexuality and low-status enslaved women? These questions can be vexing for a contemporary Muslims: *Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī Al-Bukhārī*, "(32) Chapter: Ghazwa of Banu Al-Mustaliq or the Ghazwa of Al-Muraisi'," In *Ṣaḥīḥ Al-Bukhārī*, Book 64, *Ḥadīth* 182, accessed Sep 1, 2024, https://sunnah.com/bukhari/64/182.; *Ṣaḥīḥ Al-Bukhārī*, Book 97, *Ḥadīth* 38.; *Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*, "(22) Chapter: The ruling on coitus interrupts ('Azl)," In *Ṣaḥīḥ Muslim*,

Book 16, *Ḥadīth* 146–163, accessed Sep 1, 2024, https://sunnah.com/muslim/16/146-163. *Ṣaḥīḥ Muslim*, Book 16, *Ḥadīth* 167–169.

*Ch 4 Bibliography*

"Samra Habib." *Transatlantic Agency*, n.d., https://www.transatlanticagency.com/clients/speakers/samra-habib/.
"Verse (4:1) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 1, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=4&verse=1.
"Verse (4:15) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 1, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=4&verse=15.
"Verse (7:80) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 1, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=7&verse=81.
"Verse (26:163) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 1, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=26&verse=165.
"Verse (26:166) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 1, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=26&verse=166.
"Verse (27:53) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 1, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=27&verse=55.
"Verse (48:10) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 1, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=48&verse=10.
*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(22) Chapter: The ruling on coitus interrupts ('Azl)." In *Ṣaḥīḥ Muslim*, Book 16, *Ḥadīth* 146–163, accessed Sep 1, 2024, https://sunnah.com/muslim/16/146-163.
*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(24) Chapter: It is permissible to have intercourse with a breastfeeding woman (Ghilah), and 'Azl is disliked." In *Ṣaḥīḥ Muslim*, Book 16, *Ḥadīth* 167–169, accessed Sep 1, 2024, https://sunnah.com/muslim/16/167-169.
*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(18) Chapter: 'He is Allah, the Creator, the Inventor of all things, the Bestower of forms…'." In *Ṣaḥīḥ Al-Bukhārī*, Book 97, *Ḥadīth* 38, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/97/38.
*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(32) Chapter: Ghazwa of Banu Al-Mustaliq or the Ghazwa of Al-Muraisi'." In *Ṣaḥīḥ Al-Bukhārī*, Book 64, *Ḥadīth* 182, accessed Sep 1, 2024, https://sunnah.com/bukhari/64/182.
Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.
Buchanan, Noelle, Diederik Lohman, Anna Neistat, Alexander Petrov, Rachel Denber, Veronika Leila Szente Goldston, Dinah PoKempner, Widney Brown, "The Wrongs Of Passage: Inhuman and Degrading Treatment of New Recruits in the Russian Armed Forces," *Human Rights Watch* Vol. 16, No. 8 (2004), https://www.hrw.org/report/2004/10/19/wrongs-passage/inhuman-and-degrading-treatment-new-recruits-russian-armed-forces.
ChatGPT. Response to "Is chocolate liquor made with liquor and root beer made with beer?" *OpenAI*. September 27, 2024, https://chatgpt.com/share/6701b2a8-d4dc-8006-ae68-c11284d10ec1.
Doan, Petra L. *Planning and LGBTQ Communities: The Need for Inclusive Queer Spaces*. New York, N.Y: Routledge, 2015. https://doi.org/10.4324/9781315756721.
Finnegan, William. *The Economics of Empire: Notes on the Washington Consensus*. *Harper's*. Vol. 306. *(New York, N.Y.)*. Harper's Magazine Foundation, 2003.
Freamon, Bernard K. *Possessed by the Right Hand: The Problem of Slavery in Islamic Law and Muslim Cultures*. Leiden; Brill, 2019.
Habib, Samra. *We Have Always Been Here: A Queer Muslim Memoir*. Toronto: Viking, an imprint of Penguin Canada, a division of Penguin Random House Canada Limited, 2019.
Hadromi-Allouche, Zohar. "Ḥawwāʾ: Eve in Medieval Islamic Sources." In *The Routledge Companion to Eve*, 1st ed., 88–108. Routledge, 2024. https://doi.org/10.4324/9781003132332-8.
Harding, Luke. "Russian army sold recruits for sex, rights group claims." *The Guardian*, February 14, 2007, https://www.theguardian.com/world/2007/feb/14/russia.lukeharding.
Hellinger, Daniel. *Comparative Politics of Latin America: Democracy at Last?* 2nd ed. New York: Routledge, 2015.

https://doi.org/10.4324/9780203522448.
Human Rights Watch. *No Escape: Male Rape in U.S. Prisons*. April 2001. https://www.hrw.org/reports/2001/prison/report4.html.
Jahangir, Junaid, and Hussein Abdullatif. *Islamic Law and Muslim Same-Sex Unions*. Lanham, Maryland: Lexington Books, 2016.
Jama, Afdhere. *Queer Jihad: LGBT Muslims on Coming out, Activism, and the Faith*. United States: Oracle Releasing, 2013.
Kugle, Scott Siraj al-Haqq. *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims*. Oxford, England: Oneworld Publications, 2010.
Kugle, Scott Siraj al-Haqq. *Living Out Islam: Voices of Gay, Lesbian, and Transgender Muslims*. New York, NY: New York University Press, 2013. https://doi.org/10.18574/9780814707968.
Lerner, Amir. "Rib or Side, Right or Left and the Traits of Women: Midrashic Dilemmas about the Creation of Eve in Medieval Islamic Tradition and Literature." *Studia Islamica* 114, no. 1 (2019): 27–46. https://www.jstor.org/stable/26745548.
Marvel HQ (@MarvelHQ). "Meet Captain America | Avengers: End Games!" *YouTube*, Feb 22, 2024, https://www.youtube.com/watch?v=0wJ3kKtzEZQ.
Nuwer, Hank. "Smokeouts and Smokescreens: Military Hazing." In *Hazing: Destroying Young Lives*, editor: Hank Nuwer. Bloomington: Indiana University Press, 2018.
Sayles, Sequareah. "That Awkward Moment When…: An Explanation of How Britain Made the Modern Arab World Homophobic." *Honors Theses*. Sally McDonnell Barksdale Honors College, University of Mississippi, 2015. https://egrove.olemiss.edu/hon_thesis/847.
Shah, Shanon. *The Making of a Gay Muslim: Religion, Sexuality and Identity in Malaysia and Britain*. 1st ed. 2018 edition. Cham: Springer International Publishing, 2017. https://doi.org/10.1007/978-3-319-63130-1.
*The King James Study Bible. Second Ed.* Nashville: Thomas Nelson, 2013.
*Understanding Halal Foods*. Toronto: Toronto Public Heath, 2014, https://www.studentnutritionontariotoronto.ca/uploads/6/5/1/7/65174685/halal_guide_2014.pdf.
Verskin, Sara. *Barren Women: Religion and Medicine in the Medieval Middle East*. Berlin, Boston: De Gruyter, 2020. https://doi.org/10.1515/9783110596588.
Zahed, Ludovic Lofti Mohamed. *Homosexuality, Transidentity, and Islam: A Study of Scripture Confronting the Politics of Gender and Sexuality*. Translated by Adi S. Bharat. Amsterdam: Amsterdam University Press, 2020. https://doi.org/10.1515/9789048544080.

*Ch 5 Notes*

[156] Note that these *ḥadīth* are interpreted to mean that the most authentic form of Islam left Madinah for a time as Islam shall expand across the world (i.e.: to Damascus and Baghdad during the Umayyad and Abbasid dynasties, it is not that specific), then alter so much that the most authentic form became strange to the tradition, at which point the most authentic form shall return to Madinah. This return is interpreted by the contemporary Saudi *Salafiyya* scholars to refer to their own movement. The *ḥadīth* that strongly support their interpretations are considered *ḍaʿīf*, but the *Ṣaḥīḥ* ones still maintain room for their ideology to be plausible: *Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī Al-Bukhārī*, "(6) Chapter: Iman (Belief) returns and goes back to Al-Madina," In *Ṣaḥīḥ Al-Bukhārī*, Book 29, *Ḥadīth* 10, accessed Sep 1, 2024, https://sunnah.com/bukhari/29/10.; *Abū ʿAbd Allāh Muḥammad ibn Yazīd Ibn Mājah*, "(104) Chapter: The virtue of al-Madinah," In *Sunan Ibn Mājah*, Book 25, *Ḥadīth* 230, accessed Sep 1, 2024, https://sunnah.com/ibnmajah/25/230.; *Muḥammad ibn ʿĪsā At-Tirmidhī*, "(13) Chapter: What Has Been Related About 'Islam Began As Something Strange And It Will Return To Being Something Strange'," In *Jamiʿ At-Tirmidhi*, Book 40, *Ḥadīth* 24–25, https://sunnah.com/tirmidhi/40/24-25.
[157] Note that Palestinian land dispossession has been in the minds of Muslims regardless of international news. The only difference is that a background concern bubbling under the surface boils over in waves when Palestine enters international minds. So, it is still believable for a Muslim inspired by *Salafiyya* worldviews to wear the *kūfiyya* because of Palestine.
[158] Note that this episode seems to have been generally forgotten in Pakistani national memory and modern history in general as far as I'm aware. For an analysis of all the issues that led East Pakistan to split from West Pakistan (i.e.: language recognition, economic development) along with the war that followed and why people consider it genocidal (there are also some interesting Cold War dynamics involved in the conflict), See: Willem van Schendel, *A History of Bangladesh*, second edition (Cambridge, United Kingdom; New York: Cambridge University Press, 2020), p. 129–196.

[159] Note that the *Jamaat* was made illegal in 1971, but then legalized again in 1978 due to the Islamization policies under the authoritarian General Ziaur Rahman, and then banned again in 2013 by the *Awami League*: Schendel, *A History of Bangladesh*, p. 197–204. 238–240.; Ali Riaz, *Bangladesh: A Political History since Independence* (London; I.B: Tauris & Co. Ltd, 2016), p. 24–34, 42. 72, 91, 162.
[160] Schendel, *A History of Bangladesh*, p. 232–234.; Riaz, *Bangladesh: A Political History*, p. 16, 19, 23–24, 153, 164–165.
[161] I think this distinction is like the difference between an American conservative whose opinions sometimes align with conservative Christian theology vs a Christian nationalist who wants America to become a conservative Christian theocracy.
[162] Schendel, *A History of Bangladesh*, p. 234–237.; Riaz, *Bangladesh: A Political History*, p. 71–72, 153, 164–165.
[163] Riaz, *Bangladesh: A Political History*, p. 78, 80–81, 153, 179–180, 183.
[164] Vishal Arora and Harshita Rathore, "Behind Alarmist Portrayals of Rising Islamism In Bangladesh," *Religion Unplugged*, November 6, 2024, https://religionunplugged.com/news/newsreel-asia-behind-alarmist-portrayals-of-rising-islamism-in-bangladesh.
[165] Soutik Biswas, "'There is no law and order. And Hindus are being targeted again'," *BBC*, 6 August 2024, https://www.bbc.com/news/articles/cwy77vgmjlzo. Snigdhendu Bhattacharya, "Islamic Fundamentalism Raises Its Head in Post-Hasina Bangladesh," The Diplomat, September 03, 2024, https://thediplomat.com/2024/09/islamic-fundamentalism-raises-its-head-in-post-hasina-bangladesh/.
[166] Schendel, *A History of Bangladesh*, p. 240–242.; Riaz, *Bangladesh: A Political History*, p. 73, 167–168.
[167] In my experience, Muslims tied to Islamism make a distinction between an idealized Islamic political system and all the corrupt temporal regimes which use Islam like a political tool. This forms His basis for supporting "authentic" Saudi scholars while absolving himself of the sins of jihadists and the Saudi monarchy. This is probably how He would articulate a falling out with Saudi scholars, which means that there is not much they could say or do that would make Him abandon *Salafiyya* worldviews entirely.
[168] Schendel, *A History of Bangladesh*, p. 226–230, 250–252, 276–277, 284–285.; Riaz, *Bangladesh: A Political History*, p. 102–104.
[168] Riaz, *Bangladesh: A Political History*, p. 168.
[170] Note that in 1974, the Muslim world pushed Bangladesh to avoid prosecuting Pakistani war criminals (in exchange for international recognition), and in 1975, the military coup establishing Ziaur Rahman caused prosecutions against collaborators to fizzle out. So, war crime trials became a persistent political issue, particularly against leaders of the *Jamaat*. In 2013, the *Awami League* started trials against collaborators that seemed marred by international skepticism over their credibility and violent religio-political demonstrations: Schendel, *A History of Bangladesh*, p. 243–245, 252–254.; Riaz, *Bangladesh: A Political History*, p. 91–100, 104–108, 185–186.
[171] *Ṣaḥīḥ Al-Bukhārī*, Book 53, *Ḥadīth* 7.; *Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*, "(13) Chapter: Keeping the prayer and khutbah short," In *Ṣaḥīḥ Muslim*, Book 7, *Ḥadīth* 55, accessed Sep 1, 2024, https://sunnah.com/muslim/7/55.; *Ṣaḥīḥ Muslim*, Book 30, *Ḥadīth* 23–24.; *Ṣaḥīḥ Muslim*, Book 15, *Ḥadīth* 527.; *Abū Dāwūd Sulaymān ibn al-Ash'ath ibn Isḥāq al-Azdī Al-Sijistānī*, "(1682) Chapter: Adherence To The Sunnah," In *Sunan Abū Dāwūd*, Book 42, *Ḥadīth* 9–18, accessed Sep 1, 2024, https://sunnah.com/abudawud/42/9-18.; *Sunan Abū Dāwūd*, Book 41, *Ḥadīth* 37–38.; *Jami` At-Tirmidhi*, Book 40, *Ḥadīth* 35–36.; *Sunan Ibn Mājah*, Introduction, *Ḥadīth* 1–14.;
[172] Michael Farquhar, "7. Transnational Religious Community And The *Salafī* Mission," In *Salman's Legacy: The Dilemmas of a New Era in Saudi Arabia*, ed. Madawi Al-Rasheed (London: Hurst & Company, 2018), p. 165–182.
[173] *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 102–104.; *Ṣaḥīḥ Al-Bukhārī*, Book 64, *Ḥadīth* 354; *Ṣaḥīḥ Al-Bukhārī*, Book 67, *Ḥadīth* 168.; *Sunan Ibn Majah*, Book 20, *Ḥadīth* 82.
[174] Scott Siraj al-Haqq Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims* (Oxford, England: Oneworld Publications, 2010), p. 91–97, 110–127.; Ludovic Lofti Mohamed Zahed, *Homosexuality, Transidentity, and Islam: A Study of Scripture Confronting the Politics of Gender and Sexuality*, trans. Adi S. Bharat (Amsterdam: Amsterdam University Press, 2020), https://doi.org/10.1515/9789048544080, p. 36–39.; Junaid Jahangir, and Hussein Abdullatif, *Islamic Law and Muslim Same-Sex Unions* (Lanham, Maryland: Lexington Books, 2016), p. 73–76.
[175] Kugle, *Homosexuality in Islam*, p. 74–88, 101–103, 110–127.; Zahed, *Homosexuality, Transidentity, and Islam*, p. 33–35, 39–42; Jahangir and Abdullatif, *Islamic Law and Muslim Same-Sex Unions*, p. 67–72.
[176] Kugle, *Homosexuality in Islam*, p. 104–110, 122–123; Zahed, Homosexuality, Transidentity, and Islam, p. 45–48.; Jahangir and Abdullatif, *Islamic Law and Muslim Same-Sex Unions*, p. 68-69, 81.
[177] Kugle, *Homosexuality in Islam*, p. 77, 89–90, 110–111, 114–116; Zahed, *Homosexuality, Transidentity, and Islam*, p. 49–51.

[178] Mohammad Hashim Kamali, *A Textbook of Ḥadīth Studies: Authenticity, Compilation, Classification and Criticism of Ḥadīth* (Markfield, Leicestershire: Islamic Foundation, 2005), p. 53.
[179] Kamali, *A Textbook of Ḥadīth Studies*, p. 97, 99, 101, 115–116, 147–148, 153, 174, 209–210.
[180] Kamali, *A Textbook of Ḥadīth Studies*, p. 34.
[181] Note that the argument made in Chapter 1 about the historical evolution of Western colour and dress codes seems like a decent rebuttal to arguments against the imitation of non-Muslims. Rebuttals to this rebuttal might apply a temporal limitation on comparisons in dress codes (i.e.: Muslims do not imitate modern Italians, but the imitation of ancient Romans is not a big issue, so togas are on the table for Muslims, all other laws in *fiqh* notwithstanding). Rebuttals to this rebuttal to this rebuttal might claim that this just demonstrates a reactive arbitrariness in identity codes.
[182] The notion of unconditional faith as something better than faith conditional on a reward is mentioned in the *Ṣūfī* poems of *Rābi'a Al-Basri*. However, *Al-Basri* would be appalled by the notion that an eternity in *Jahannam* is needed to ensure unconditional faith. They, like most Muslims, believe this brazenly defies their basic understanding of God. For *Al-Basri*, God is a beloved friend, not an incomprehensible force of cruel sovereign order. See: Omid Safi, *Radical Love: Teachings from the Islamic Mystical Tradition* (New Haven, CT: Yale University Press, 2018), p. 48, 53, https://doi.org/10.12987/9780300235562.
[183] Note that this is a reference to the famous slogans of George Orwell's *1984*.
[184] Since this "angel" is defiant of Islamic sources, most Muslims must believe that Islamic sources are comprehensible enough for a human to reasonably interpret without fear of being gaslit into believing that all human interpretations of Islamic theology are fundamentally false.
This reveals an issue about how orthodox Muslim engage with queer identity. A queer Muslim must believe that God's psychology is comprehensible enough to accept their reasonable interpretations of the Islamic sources. But Islamic orthodoxy also demeans and gaslights queer Muslim interpretations as inherently false.
Thus, queer Muslims must either believe that their interpretations are unreasonable, that their interpretations are reasonable but false, or that their interpretations are reasonable and true no matter what the orthodox Muslims say. It is clear then why most queer Muslims who survive follow the third option. The first relies on lies against queer people invented by the same white conservatives who lie about Islam (i.e.: that queers/Muslims are necessarily pedophiles, that queers/Muslims necessarily commit bestiality and sexual assault, that the existence of queer/Islamic lifestyles necessarily threatens white society). The second seems like the right choice from an orthodox perspective, but it also makes a queer person vulnerable to belief that all human interpretations of Islamic theology are fundamentally false. An orthodox Muslim might command others to 'believe in what I believe, and do not listen to *waswas*.' They fail to recognize that this obedience-based faith naturally erodes trust in all human interpretations of Islamic theology. Anything can become *waswas* if faith is based on obedience to other people. The third option is what allows queer Muslims to survive physically, emotionally, and ultimately, spiritually.
[185] Note that this is referring to the story of the angels Harut and Marut. In the *tafsīr* of various premodern exegetes, the angels looked down on humans as sinners, so the angels Harut and Marut were selected to go down to earth and live as humans. They were soon overtaken by lust and commit various sins, which requires them to endure a worldly punishment as penance. This specific story is not mentioned in the *Qurʾān* (it is very brief on Harut and Marut), so the exegetes filled in the gaps by relying on the Judaeo-Christian Enochian stories. See: Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015), 2:102.; Hanan Jaber, "Harut and Marut in The Book of Watchers and Jubilees," *University of Illinois at Urbana-Champaign*, November 18, 2018, https://www.academia.edu/37799459/Harut_and_Marut_in_the_Book_of_Watchers_and_Book_of_Jubilees.
[186] Note that this is an allusion to Thomas Hobbes' description of the state in his *Leviathan*. See: Thomas Hobbes, and E. M. (Edwin M.) Curley, *Leviathan: With Selected Variants from the Latin Edition of 1668* (Indianapolis: Hackett Pub. Co., 1994), p. 109.
[187] Note that this is clearly an unorthodox (and spiritually dysfunctional) interpretation of God. But it should be understandable why a queer Muslim who ties their understanding of Islam to Saudi Arabia out of love for their father might end up spiritually disfigured in this way. Also note that this is an allusion to the Lovecraftian God, Azathoth.
[188] Kecia Ali, *Sexual Ethics and Islam: Feminist Reflections on Qurʾān, Ḥadīth, and Jurisprudence*, 1st ed (Oxford, England: Oneworld Publications, 2006), p. 41–43, 51–52.
[189] Ali, *Sexual Ethics and Islam*, p. 52.
[190] Al-Hilali and Khan, *Qurʾān*, 4:15–16, 24:2.; Sara Omar, "From Semantics to Normative Law: Perceptions of Liwāt (Sodomy) and Sihāq (Tribadism) in Islamic Jurisprudence (8th-15th Century CE)," *Islamic Law and Society* 19, no. 3 (2012): p. 227.

[191] Omar, "Perceptions of Liwāt (Sodomy) and Sihāq (Tribadism)," p. 229.
[192] Omar, "Perceptions of Liwāt (Sodomy) and Sihāq (Tribadism)," p. 231–233.
[193] Omar, "Perceptions of Liwāt (Sodomy) and Sihāq (Tribadism)," p. 235–236.; *Ṣaḥīḥ Al-Bukhārī*, Book 79, *Ḥadīth* 17; *Ṣaḥīḥ Al-Bukhārī*, Book 82, *Ḥadīth* 18; *Ṣaḥīḥ Muslim*, Book 46, *Ḥadīth* 32–33.
[194] Omar, "Perceptions of Liwāt (Sodomy) and Sihāq (Tribadism)," p. 230, 234–235.
[195] Omar, "Perceptions of Liwāt (Sodomy) and Sihāq (Tribadism)," p. 231, 243n82.
[196] Omar, "Perceptions of Liwāt (Sodomy) and Sihāq (Tribadism)," p. 238–242.
[197] Kenneth Roth, "Slavery: The ISIS Rules," *Human Rights Watch*, September 5, 2015, https://www.hrw.org/news/2015/09/05/slavery-isis-rules.
[198] Katie McQue, "'Every Day I Cry': 50 Women Talk About Life as a Domestic Worker under the Gulf's Kafala System," *The Guardian*, April 25, 2024, https://www.theguardian.com/global-development/2024/apr/25/kafala-labour-system-gulf-women-talk-about-life-as-a-domestic-worker-in-the-gulf.; Pete Pattisson, "Saudi Arabia Accused of Using Forced Labour ahead of Fifa World Cup Decision," *The Guardian*, June 5, 2024, https://www.theguardian.com/global-development/article/2024/jun/05/saudi-arabia-trade-union-forced-labour-migrants-complaint-ilo-fifa-2034-world-cup.
[199] International Labour Organization (ILO), Walk Free, and International Organization for Migration (IOM), *Global Estimates of Modern Slavery: Forced Labour and Forced Marriage* (Geneva: International Labour Organization, 2022), https://www.ilo.org/publications/major-publications/global-estimates-modern-slavery-forced-labour-and-forced-marriage.
[200] Note that in the *Qurʾānic* account of how the Jews wandered forty years before entering the promised/holy land, they had to wait only after they refused to fight alongside Moses and trust in God for their victory: Al-Hilali and Khan, *Qurʾān*, 5:20–26.; *Study Bible*, Numbers 14:33-34, Numbers 32:13, Deuteronomy 2:7, Deuteronomy 8:2-4.
[201] Note that this description of a border wall might sounds reminiscent of the account of Gog and Magog. If an apocalyptic orthodox Muslim would like to interpret the Gog and Magog story as a metaphorical prediction of the permissibility of queer identity in the future, they may do so, though they must also ask themselves if this sudden and limited willingness to interpret the *Qurʾān* metaphorically says more about God or more about them: Al-Hilali and Khan, *Qurʾān*, 18:83–99, 21:96–97.
[202] Many would disagree with this racist description.

*Ch 5 Bibliography*

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(5) Chapter: The Son Of Adam's Share Of *Zinā* Etc. Is Decreed For Him." In *Ṣaḥīḥ Muslim*, Book 46, *Ḥadīth* 32–33, accessed Sep 1, 2024, https://*Sunnah*.com/muslim/46/32-33.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(8) Chapter: Rejection of wrong rulings and of newly-invented matters." In *Ṣaḥīḥ Muslim*, Book 30, *Ḥadīth* 23–24, accessed Sep 1, 2024, https://sunnah.com/muslim/30/23-24.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(13) Chapter: Keeping the prayer and khutbah short." In *Ṣaḥīḥ Muslim*, Book 7, *Ḥadīth* 55, accessed Sep 1, 2024, https://sunnah.com/muslim/7/55.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(85) Chapter: The virtue of Al-Madinah and the Prophet's Prayer for it to be blessed. Its sanctity and the sanctity of its game and trees. The Boundaries of its sanctuary." In *Ṣaḥīḥ Muslim*, Book 15, *Ḥadīth* 527, accessed Sep 1, 2024, https://sunnah.com/muslim/15/527.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(5) Chapter: If some people are (re)conciled on illegal basis, their reconciliation is rejected." In *Ṣaḥīḥ Al-Bukhārī*, Book 53, *Ḥadīth* 7, accessed Sep 1, 2024, https://sunnah.com/bukhari/53/7.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(6) Chapter: Iman (Belief) returns and goes back to Al-Madina." In *Ṣaḥīḥ Al-Bukhārī*, Book 29, *Ḥadīth* 10, accessed Sep 1, 2024, https://*Sunnah*.com/Bukhārī/29/10.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(9) Chapter: 'And a ban is laid on every town which We have destroyed that they shall not return.' ' ... None of your people will believe, except those who have believed, already ...' ' ... And they will beget none but wicked disbelievers.'" In *Ṣaḥīḥ Al-Bukhārī*, Book 82, *Ḥadīth* 18, accessed Sep 1, 2024, https://*Sunnah*.com/Bukhārī/82/18.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. (12) Chapter: The adultery of the body parts." In *Ṣaḥīḥ Al-Bukhārī*, Book 79, *Ḥadīth* 17, accessed Sep 1, 2024, https://*Sunnah*.com/Bukhārī/79/17.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(56) Chapter: The Ghazwa of At-Taif." In *Ṣaḥīḥ Al-*

*Bukhārī*, Book 64, *Ḥadīth* 354, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/64/354.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(61) Chapter: Men who are in the similitude of women, and women who are in the similitude of men." and "(62) Chapter: The dismissal of such men as are in similitude of women, from the houses." In *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 102–104, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/77/102-104.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(114) Chapter: Effeminate men should not enter upon women." In *Ṣaḥīḥ Al-Bukhārī*, Book 67, *Ḥadīth* 168, accessed Aug 12, 2024, https://*Sunnah*.com/Bukhārī/67/168.

*Al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī*. "(1654) Chapter: Should A Muslim Be Killed In Retaliation For A Disbeliever?" In *Sunan Abū Dāwūd*, Book 41, *Ḥadīth* 37–38, accessed Sep 1, 2024, https://sunnah.com/abudawud/41/37-38.

*Al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī*. "(1682) Chapter: Adherence To The Sunnah." In *Sunan Abū Dāwūd*, Book 42, *Ḥadīth* 9–18, accessed Sep 1, 2024, https://sunnah.com/abudawud/42/9-18.

Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.

Ali, Kecia. *Sexual Ethics and Islam: Feminist Reflections on Qurʾān, Ḥadīth, and Jurisprudence*. 1st ed. Oxford, England: Oneworld Publications, 2006.

Arora, Vishal, and Harshita Rathore. "Behind Alarmist Portrayals of Rising Islamism In Bangladesh." *Religion Unplugged*, November 6, 2024, https://religionunplugged.com/news/newsreel-asia-behind-alarmist-portrayals-of-rising-islamism-in-bangladesh.

At-Tirmidhi, *Muḥammad ibn ʿĪsā*. "(13) Chapter: What Has Been Related About 'Islam Began As Something Strange And It Will Return To Being Something Strange'." *Jami` At-Tirmidhi*, Book 40, *Ḥadīth* 24–25, accessed Sep 1, 2024, https://*Sunnah*.com/tirmidhi/40/24-25.

At-Tirmidhi, *Muḥammad ibn ʿĪsā*. "(18) Chapter: What Has Been Related About The Splitting That Will Occur In This Ummah." *Jami` At-Tirmidhi*, Book 40, *Ḥadīth* 35–36, accessed Sep 1, 2024, https://sunnah.com/tirmidhi/40/35-36.

Bhattacharya, Snigdhendu. "Islamic Fundamentalism Raises Its Head in Post-Hasina Bangladesh." The Diplomat, September 03, 2024, https://thediplomat.com/2024/09/islamic-fundamentalism-raises-its-head-in-post-hasina-bangladesh/.

Biswas, Soutik. "'There is no law and order. And Hindus are being targeted again'." *BBC*, 6 August 2024, https://www.bbc.com/news/articles/cwy77vgmjlzo.

Farquhar, Michael. "7. Transnational Religious Community and The *Salafī* Mission." In *Salman's Legacy: The Dilemmas of a New Era in Saudi Arabia*. Edited by Madawi Al-Rasheed. London: Hurst & Company, 2018.

Hobbes, Thomas, and E. M. (Edwin M.) Curley. *Leviathan: With Selected Variants from the Latin Edition of 1668*. Indianapolis: Hackett Pub. Co., 1994.

*Ibn Mājah, Abū ʿAbd Allāh Muḥammad ibn Yazīd*. "(1) Chapter: Following the Sunnah of the Messenger of Allah (saws)." In *Sunan Ibn Mājah*, Introduction, *Ḥadīth* 1–14, accessed Aug 12, 2024, https://sunnah.com/ibnmajah/introduction.

*Ibn Mājah, Abū ʿAbd Allāh Muḥammad ibn Yazīd*. "(38) Chapter: Effeminate Men." In *Sunan Ibn Mājah*, Book 20, *Ḥadīth* 82, accessed Aug 12, 2024, https://*Sunnah*.com/ibnmajah/20/82.

*Ibn Mājah, Abū ʿAbd Allāh Muḥammad ibn Yazīd*. "(104) Chapter: The virtue of al-Madinah." In *Sunan Ibn Mājah*, Book 25, *Ḥadīth* 230, accessed Sep 1, 2024, https://*Sunnah*.com/ibnmajah/25/230.

International Labour Organization (ILO), Walk Free, and International Organization for Migration (IOM). *Global Estimates of Modern Slavery: Forced Labour and Forced Marriage*. Geneva: International Labour Organization, 2022. https://www.ilo.org/publications/major-publications/global-estimates-modern-slavery-forced-labour-and-forced-marriage.

Jaber, Hanan. "Harut and Marut in The Book of Watchers and Jubilees." *University of Illinois at Urbana-Champaign*, November 18, 2018, https://www.academia.edu/37799459/Harut_and_Marut_in_the_Book_of_Watchers_and_Book_of_Jubilees.

Jahangir, Junaid, and Hussein Abdullatif. *Islamic Law and Muslim Same-Sex Unions*. Lanham, Maryland: Lexington Books, 2016.

Kamali, Mohammad Hashim. *A Textbook of Ḥadīth Studies: Authenticity, Compilation, Classification and Criticism of Ḥadīth*. Markfield, Leicestershire: Islamic Foundation, 2005.

McQue, Katie. "'Every Day I Cry': 50 Women Talk About Life as a Domestic Worker under the Gulf's Kafala System." *The Guardian*, April 25, 2024. https://www.theguardian.com/global-development/2024/apr/25/kafala-labour-system-gulf-women-talk-about-life-as-a-domestic-worker-in-the-

gulf.
Omar, Sara. “From Semantics to Normative Law: Perceptions of Liwāṭ (Sodomy) and Sihāq (Tribadism) in Islamic Jurisprudence (8th-15th Century CE).” *Islamic Law and Society* 19, no. 3 (2012): 222–56. https://doi.org/10.1163/156851912X603193.
Pattisson, Pete. “Saudi Arabia Accused of Using Forced Labour ahead of Fifa World Cup Decision.” *The Guardian*, June 5, 2024. https://www.theguardian.com/global-development/article/2024/jun/05/saudi-arabia-trade-union-forced-labour-migrants-complaint-ilo-fifa-2034-world-cup.
Riaz, Ali. *Bangladesh: A Political History since Independence*. London; I.B. Tauris & Co. Ltd, 2016.
Roth, Kenneth. “Slavery: The ISIS Rules.” *Human Rights Watch*, September 5, 2015, https://www.hrw.org/news/2015/09/05/slavery-isis-rules.
Safi, Omid. *Radical Love: Teachings from the Islamic Mystical Tradition*. New Haven, CT: Yale University Press, 2018. https://doi.org/10.12987/9780300235562.
Schendel, Willem van. *A History of Bangladesh*. Second edition. Cambridge, United Kingdom; New York: Cambridge University Press, 2020.
*The King James Study Bible. Second Ed.* Nashville: Thomas Nelson, 2013.
Zahed, Ludovic Lofti Mohamed. *Homosexuality, Transidentity, and Islam: A Study of Scripture Confronting the Politics of Gender and Sexuality*. Translated by Adi S. Bharat. Amsterdam: Amsterdam University Press, 2020. https://doi.org/10.1515/9789048544080.

*Ch 6 Notes*

[203] Note that fear of being kidnapped and forced into conversion therapy is not very rational for a second-generation immigrant. Conversion therapy for them is dependent upon how their socialization makes them easy to manipulate by family members who want conversion therapy. This is rational if one knows that they do not have the mental/emotional support and fortitude to resist such manipulation (hence why some may be closeted, suppressed, or separate this aspect of their lives from their family entirely), but it does not (as far as I am aware) make it rational to fear being randomly kidnapped and subjected to conversion therapy. People are risk-averse, so some may live in fear regardless.
As for queer first-generation immigrants/refugees, it seems that the degree to which they fear being attacked, murdered, and coerced into going back home for conversion therapy (through emotional manipulation and leveraging immigrant/refugee fears of legal and economic insecurity) is proportional to the power of their birth-family to infiltrate the country of immigration/asylum. See: reports on the life and death of Solaria/Eden Knight for an example of how it plays out: Nora Noralla, “Eden Knight's Death Is an All-Too Familiar Story for Transgender Saudis,” *Dawn*, June 1, 2023, https://dawnmena.org/eden-knights-death-is-an-all-too-familiar-story-for-transgender-saudis/.; SocDoneLeft (@socdoneleft), “A timeline for Eden Knight,” *Substack*, March 1, 2023, https://socdoneleft.substack.com/p/a-timeline-for-eden-knight.; n.a., “Eden Abduction Details,” *Google Docs*, n.d., https://docs.google.com/document/d/1_5rYApA5p_Ty0oqhyMCUywkNqNegscPNeodcgukcVDQ/.
[204] Note that some might disagree with this sentiment, and some might consider this practically infeasible.
[205] Note that victims of sextortion can get help from law enforcement, though I’m not sure if they have a policy for helping people with queer double-lives. Regardless, a victim of sextortion should not pay the ransom. They should instead try to live their normal lives while ignoring it.
[206] Note that this interpretation requires the mixing of several different translations, prioritizing some in the interpretation of *falā taqul lahumā uffin* (do not say so much as ‘uff’ to them/say no word that shows impatience with them). This isn’t really an issue since all translations express the same idea, just that the exact words differ by translation: Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur’ān Printing Complex, 2015), 17:23–17:24; “Verse (17:23) - Word by Word,” *Quranic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 8, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=17&verse=23.; “*Sūra* Al-Isra 17:23,” *Quran.com*, accessed September 8, 2024, https://quran.com/17/23-24?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.
[207] Weber, *Queer International Relations*, p. 6–7; Weber, “Queer Intellectual Curiosity,” p. 13–14.
[208] Weber, “Queer Intellectual Curiosity,” p. 15–16.
[209] Weber, “Queer Intellectual Curiosity,” p. 17–18.
[210] Weber, “Queer Intellectual Curiosity,” p. 18–19.
[211] Cynthia Weber, *Queer International Relations: Sovereignty, Sexuality and the Will to Knowledge* (New York,

NY: Oxford University Press, 2016), p. 2–3.
[212] Weber, "Queer Intellectual Curiosity," p. 8–9, 12, 16, 112–113.
[213] Weber, *Queer International Relations*, p. 3, 14.; Cynthia Weber, "Queer Intellectual Curiosity as International Relations Method: Developing Queer International Relations Theoretical and Methodological Frameworks," *International Studies Quarterly* 60, no. 1 (2016): p. 12, 15–16, 18–19, https://doi.org/10.1111/isqu.12212.
[214] Weber, *Queer International Relations*, p. 3–4, 10–11.; Weber, "Queer Intellectual Curiosity," p. 17–18.
[215] Weber, *Queer International Relations*, p. 4.
[216] Note that in conventional orthodox International Relations, discourse usually takes a back seat to state actors, institutions, and economics. They have a tendency to presume that discourse is just something that reflects power in other domains (i.e.: a Presidential policy produces discourse justifying it). Post-structuralist International Relations focuses on how discourse itself has power that other domains reflect (i.e.: a moral panic produces laws appeasing it). The specifics of poststructuralism can be more complicated: Weber, *Queer International Relations*, p. 4.
[217] Weber, *Queer International Relations*, p. 4–6.
[218] Weber, *Queer International Relations*, p. 5.; Weber, "Queer Intellectual Curiosity," p. 12.
[219] Weber, *Queer International Relations*, p. 5–6, 10.; Weber, "Queer Intellectual Curiosity," p. 19–20.
[220] Weber, *Queer International Relations*, p. 47–48, 55–56.
[221] Weber, *Queer International Relations*, p. 49–51, 55, 73–75.
[222] Weber, *Queer International Relations*, p. 54, 57–58.
[223] Note that this argument presumes that the most dominant systems of rearing children must reflect its superiority (because it is better at surviving than alternative systems): Weber, *Queer International Relations*, p. 61–64.
[224] Weber, *Queer International Relations*, p. 64–66.
[225] Weber, *Queer International Relations*, p. 90.
[226] Christoph N. Vogel, *Conflict Minerals, Inc.: War, Profit and White Saviourism in Eastern Congo* (New York, NY: Oxford University Press, 2021), p. 4–5, 18–19, 74, 78–79, 88–89.
[227] Weber, *Queer International Relations*, p. 75–77, 96–99.
[228] Weber, *Queer International Relations*, p. 53, 60–61, 72, 82–86.
[229] Weber, *Queer International Relations*, p. 77, 91–98.
[230] Weber, *Queer International Relations*, p. 61–64, 67–68.
[231] Weber, *Queer International Relations*, p. 8–9, 105–106, 108–111, 122–123, 127–130.
[232] Weber, *Queer International Relations*, p. 106–107, 113, 130–137.
[233] Janelle Raymundo, "The Burden of Excellence: A Critical Race Theory Analysis of Perfectionism in Black Students," *The Vermont Connection* 42, no. 1 (2021): p. 110–111, 113–117, https://scholarworks.uvm.edu/tvc/vol42/iss1/12.; Sofya Aptekar, "Why Immigrants Enlist in the U.S. Military," *The Reader: MIT Press*, July 27, 2023, https://thereader.mitpress.mit.edu/the-real-motivations-behind-immigrant-enlistment-in-the-u-s-military/.; Robert Smol, "Smol: Joining Canada's Military Is No Longer a 'Passport to Poverty,'" *Ottawa Citizen*, March 29, 2022, https://ottawacitizen.com/opinion/smol-joining-canadas-military-is-no-longer-a-passport-to-poverty.; Camille Perri, "It's Not a Bad Time to Be Queer, If You're Rich and White," *New York Times*, June 19, 2019, https://www.nytimes.com/2019/06/19/us/camille-perri-queer-money.html.; Ran Abramitzky and Leah Boustan, "Why the Children of Immigrants Get Ahead," *Time*, June 1, 2022, https://time.com/6182715/immigrants-children-us-mobility.; Meredith A. Kleykamp, "College, Jobs, or the Military? Enlistment During a Time of War," *Social Science Quarterly* 87, no. 2 (June 2006): p. 277–278, https://doi.org/10.1111/j.1540-6237.2006.00380.x.; Randy Besco and Erin Tolley, "12 Does Everyone Cheer? The Politics of Immigration and Multiculturalism in Canada," in *Federalism and the Welfare State in a Multicultural World*, ed. Elizabeth Goodyear-Grant, John Myles, Will Kymlicka, and Richard Johnston (School of Policy Studies & McGill-Queen's University Press, 2018). p. 302–305.
[234] Lisa Monchalin, *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada* (Toronto: University of Toronto Press, 2016), p. 70–72, 130–132, 139.
[235] Monchalin, *The Colonial Problem*, p. 76–78, 107–118, 123–130.
[236] Monchalin, *The Colonial Problem*, p. 90–92, 95–100.
[237] Monchalin, *The Colonial Problem*, p. 20–22, 75, 127, 136–138, 146–147, 150–157, 160–166.
[238] Monchalin, *The Colonial Problem*, p. 20–22, 74–78, 127–134, 138–141, 145–147, 149–153, 168–169, 172–173, 184–194.
[239] David Uahikeaikalei'ohu Maile, "On Being Late: Cruising Mauna Kea and Unsettling Technoscientific Conquest in Hawai'i," *American Indian Culture and Research Journal* 45, no. 1 (2021): p. 97–100, 104–110, https://doi.org/10.17953/aicrj.45.1.maile.

[240] Shin Imai, Leah Gardner, and Sarah Weinberger, The 'Canada Brand': Violence and Canadian Mining Companies in Latin America, Osgoode Legal Studies Research Paper No. 17/2017 (December 1, 2017), p. 10–12, 14–22, 25, 91, Available at SSRN: https://ssrn.com/abstract=2886584 or http://dx.doi.org/10.2139/ssrn.2886584.; Simon Granovsky-Larsen and Larissa Santos, "From the War on Terror to a War on Territory: Corporate Counterinsurgency at the Escobal Mine and the Dakota Access Pipeline," *Canadian Journal of Latin American and Caribbean Studies* 46, no. 1 (2021): p. 126–131, 133, https://doi.org/10.1080/08263663.2021.1855892.; Pablo Heidrich and Laura Macdonald, "Introduction: Canada's Past and Future in the Americas," In *Canada's past and future in Latin America, ed. Pablo Heidrich and Laura Macdonald (Toronto: University of Toronto Press, 2022),* p. 3–4, 6–7, 14–15, 18–19, 23–24.
[241] Weber, *Queer International Relations*, p. 114–115, 117–119.
[242] Weber, *Queer International Relations*, p. 115–117, 119–120, 137–138, 141.
[243] Weber, *Queer International Relations*, p. 112–113, 139–140.
[244] Paul R. Magocsi, *This Blessed Land: Crimea and the Crimean Tatars* (Toronto: Chair of Ukrainian Studies, University of Toronto, 2014), p. 5–6.; Gwendolyn Sasse, *The Crimea Question: Identity, Transition, and Conflict* (Cambridge, MA: Distributed by Harvard University Press for the Harvard Ukrainian Research Institute, 2007), p. 41, 56, 58–59, 103, 132.; Haunani-Kay Trask, *From a Native Daughter: Colonialism and Sovereignty in Hawai'i* (Monroe, Me: Common Courage Press, 1993), p. 113–117, 136–137.
[245] Gwendolyn Sasse, *The Crimea Question*, p. 67, 70–72, 225.; Alan W. Fisher, *The Crimean Tatars* (Stanford, Calif: Hoover Institution Press, 1978), p. 48–93.; Trask, *From a Native Daughter*, p. 119, 124–133, 139, 143–146; Vernadette Vicuna Gonzalez, Ch. 4 "Remembering Pearl Harbor, Reinforcing Vigilance," In *Securing Paradise: Tourism and Militarism in Hawai'i and the Philippines* (Durham, NC: Duke University Press, 2013), p. 115–120, 131–142.; Noenoe K. Silva, Ch 4 "The Antiannexation Struggle," In *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism* (Durham, N.C: Duke University Press, 2004), p. 123–163.
[246] Fisher, *The Crimean Tatars*, p. 165–201.; Alan W. Fisher, *Between Russians, Ottomans, and Turks: Crimea and Crimean Tatars* (Istanbul: Isis Press, 2010), p. 126–128. Mara Kozelsky, *Crimea in War and Transformation* (United Kingdom: Oxford University Press, 2018), p. 8, 11, 60, 62–63, 73.; Mustafa Cemiloglu, "5 A History of the Crimean Tatar National Liberation Movement: A Sociopolitical Perspective," In *Crimea--Dynamics, Challenges and Prospects* (Lanham, MD: Rowman & Littlefield, 1995), p 89.; Gwendolyn Sasse, *The Crimea Question*, p. 74–75.; Trask, *From a Native Daughter*, p. 138–139, 142, 145; Gonzalez, "Remembering Pearl Harbor," p. 121–131, 142–145.
[247] Note that Trask requests people thinking of visiting Hawai'i to refrain from doing so since Hawaiians do not benefit from more tourism: Maile, "Technoscientific Conquest in Hawai'i," p. 105–107.; Trask, *From a Native Daughter*, p. 139–140, 145–146.; Dean Itsuji Saranillio, *Unsustainable Empire: Alternative Histories of Hawai'i Statehood* (Durham: Duke University Press, 2018), p. 101–102, 143, 163.
[248] Maile, "Technoscientific Conquest in Hawai'i," p. 95–97, 113.
[249] Al-Hilali and Khan, *Qurʾān*, 5:90–91.
[250] For more on religious persecution in India and how trends point to upcoming overt genocide against its Muslim population, See: Areeka Khan, "Country Report: India," *Genocide Watch*, Apr 15, 2023, https://www.genocidewatch.com/single-post/country-report-india.; "Expert warns of impending 'genocide' of Muslims in India," *Al Jazeera*, Jan 16, 2022, https://www.aljazeera.com/news/2022/1/16/expert-warns-of-possible-genocide-against-muslims-in-india.; Simran Jeet Singh and Gunisha Kaur, "Why India Is Targeting Sikhs At Home and Around the World," *Time*, Simran Jeet Singh and Gunisha Kaur, https://time.com/6342873/india-sikhs-persecution/.; Parvis Ghassem-Fachandi, *Pogrom in Gujarat: Hindu Nationalism and Anti-Muslim Violence in India* (Princeton, N.J: Princeton University Press, 2012), https://doi.org/10.1515/9781400842599.
[251] Al-Hilali and Khan, *Qurʾān*, 30:21.
[252] Al-Hilali and Khan, *Qurʾān*, 4:58, 4:135, 5:8, 7:28-29, 57:25.
[253] Al-Hilali and Khan, *Qurʾān*, 6:160–164, 35:18, 39:7, 39:69–70, 53:33–39, 74:36–38, 99:1–8.
[254] Al-Hilali and Khan, *Qurʾān*, 8:61, 60:6–8.
[255] Al-Hilali and Khan, *Qurʾān*, 7:182–185, 17:36–39, 29:20, 30:6–9.
[256] Al-Hilali and Khan, *Qurʾān*, 17:23–28, 42:36–40, 45:14, 49:9–12.
[257] Al-Hilali and Khan, *Qurʾān*, 2:196, 2:261–264, 2:270–274, 2:280, 9:60, 9:75-79, 9:102–104, 17:29–30, 57:18, 58:12–13, 74:40–44, 76:5–10.
[258] Al-Hilali and Khan, *Qurʾān*, 3:195, 33:35, 49:13.
[259] Al-Hilali and Khan, *Qurʾān*, 96:1–2.; "Verse (96:1) - Word by Word," *Quranic Arabic Corpus*.
[260] Al-Hilali and Khan, *Qurʾān*, 4:34, 4:59, 4:65-66, 4:176, 8:55–60, 9:5, 16:22–25, 16:90, 17:23–24, 29:12–13.

*Ch 6 Bibliography*

"Expert warns of impending 'genocide' of Muslims in India." *Al Jazeera*, Jan 16, 2022, https://www.aljazeera.com/news/2022/1/16/expert-warns-of-possible-genocide-against-muslims-in-india.

"Verse (17:23) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 8, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=17&verse=23.

"Verse (96:1) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 8, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=96&verse=1.

"*Sūra* Al-Isra 17:23." *Quran.com*, accessed September 8, 2024, https://quran.com/17/23-24?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.

Abramitzky, Ran, and Leah Boustan. "Why the Children of Immigrants Get Ahead." *Time*. June 1, 2022. https://time.com/6182715/immigrants-children-us-mobility.

Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.

Aptekar, Sofya. "Why Immigrants Enlist in the U.S. Military." *The Reader: MIT Press*. July 27, 2023. https://thereader.mitpress.mit.edu/the-real-motivations-behind-immigrant-enlistment-in-the-u-s-military/.

Besco, Randy, and Erin Tolley. "12 Does Everyone Cheer? The Politics of Immigration and Multiculturalism in Canada." in *Federalism and the Welfare State in a Multicultural World*, edited by Elizabeth Goodyear-Grant, John Myles, Will Kymlicka, and Richard Johnston. School of Policy Studies & McGill-Queen's University Press, 2018.

Cemiloglu, Mustafa. "5 A History of the Crimean Tatar National Liberation Movement: A Sociopolitical Perspective." In *Crimea--Dynamics, Challenges and Prospects*. Ed: Drohobycky, Maria. Lanham, MD: Rowman & Littlefield, 1995. p. 87–134.

Fisher, Alan W. *Between Russians, Ottomans and Turks: Crimea and Crimean Tatars*. Istanbul: Isis Press, 1998.

Fisher, Alan W. *The Crimean Tatars*. Stanford, Calif: Hoover Institution Press, 1978.

Ghassem-Fachandi, Parvis. *Pogrom in Gujarat: Hindu Nationalism and Anti-Muslim Violence in India*. Princeton, N.J: Princeton University Press, 2012, https://doi.org/10.1515/9781400842599.

Gonzalez, Vernadette Vicuna. Ch. 4 "Remembering Pearl Harbor, Reinforcing Vigilance." In *Securing Paradise: Tourism and Militarism in Hawai'i and the Philippines.* Durham, NC: Duke University Press, 2013. p. 116–145.

Granovsky-Larsen, Simon, and Larissa Santos. "From the War on Terror to a War on Territory: Corporate Counterinsurgency at the Escobal Mine and the Dakota Access Pipeline." *Canadian Journal of Latin American and Caribbean Studies* 46, no. 1 (2021): 121–45. https://doi.org/10.1080/08263663.2021.1855892.

Heidrich, Pablo, and Laura Macdonald. "Introduction: Canada's Past and Future in the Americas." In *Canada's past and future in Latin America*, edited by Pablo Heidrich and Laura Macdonald. Toronto: University of Toronto Press, 2022.

Imai, Shin and Gardner, Leah and Weinberger, Sarah. The 'Canada Brand': Violence and Canadian Mining Companies in Latin America (December 1, 2017). Osgoode Legal Studies Research Paper No. 17/2017, Available at SSRN: https://ssrn.com/abstract=2886584 or http://dx.doi.org/10.2139/ssrn.2886584.

Khan, Areeka. "Country Report: India." *Genocide Watch*, Apr 15, 2023, https://www.genocidewatch.com/single-post/country-report-india.

Kleykamp, Meredith A. "College, Jobs, or the Military? Enlistment During a Time of War." *Social Science Quarterly* 87, no. 2 (June 2006): 272–90. https://doi.org/10.1111/j.1540-6237.2006.00380.x.

Kozelsky, Mara. *Crimea in War and Transformation*. 1st ed. United Kingdom: Oxford University Press, 2018. https://doi.org/10.1093/oso/9780190644710.001.0001.

Magocsi, Paul R. *This Blessed Land: Crimea and the Crimean Tatars*. Toronto: Chair of Ukrainian Studies, University of Toronto, 2014.

Maile, David Uahikeaikalei'ohu. "On Being Late: Cruising Mauna Kea and Unsettling Technoscientific Conquest in Hawai'i." *American Indian Culture and Research Journal* 45, no. 1 (2021): 95-116. https://doi.org/10.17953/aicrj.45.1.maile.

Monchalin, Lisa. *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada*. Toronto: University of Toronto Press, 2016.

n.a., "Eden Abduction Details." *Google Docs*, n.d., https://docs.google.com/document/d/1_5rYApA5p_Ty0oqhyMCUywkNqNegscPNeodcgukcVDQ/.

Noralla, Nora. "Eden Knight's Death Is an All-Too Familiar Story for Transgender Saudis." *Dawn*, June 1, 2023, https://dawnmena.org/eden-knights-death-is-an-all-too-familiar-story-for-transgender-saudis/.

Perri, Camille. “It’s Not a Bad Time to Be Queer, If You’re Rich and White.” *New York Times*. June 19, 2019. https://www.nytimes.com/2019/06/19/us/camille-perri-queer-money.html.
Raymundo, Janelle. “The Burden of Excellence: A Critical Race Theory Analysis of Perfectionism in Black Students.” *The Vermont Connection* 42, no. 1 (2021): 110-119. https://scholarworks.uvm.edu/tvc/vol42/iss1/12.
Saranillio, Dean Itsuji. *Unsustainable Empire: Alternative Histories of Hawai‘i Statehood*. Durham: Duke University Press, 2018.
Sasse, Gwendolyn. *The Crimea Question: Identity, Transition, and Conflict*. Cambridge, MA: Distributed by Harvard University Press for the Harvard Ukrainian Research Institute, 2007.
Silva, Noenoe K. Ch 4 “The Antiannexation Struggle.” In *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism*. Durham, N.C: Duke University Press, 2004. p. 123–163.
Singh, Simran Jeet, and Gunisha Kaur. “Why India Is Targeting Sikhs At Home and Around the World.” *Time*, Simran Jeet Singh and Gunisha Kaur, https://time.com/6342873/india-sikhs-persecution/.
Smol, Robert. “Smol: Joining Canada's Military Is No Longer a 'Passport to Poverty.'” *Ottawa Citizen*, March 29, 2022. https://ottawacitizen.com/opinion/smol-joining-canadas-military-is-no-longer-a-passport-to-poverty.
SocDoneLeft (@socdoneleft). “A timeline for Eden Knight.” *Substack*, March 1, 2023, https://socdoneleft.substack.com/p/a-timeline-for-eden-knight.
Trask, Haunani-Kay. *From a Native Daughter: Colonialism and Sovereignty in Hawai’i*. Monroe, Me: Common Courage Press, 1993.
Vogel, Christoph N. *Conflict Minerals, Inc.: War, Profit and White Saviourism in Eastern Congo*. New York, NY: Oxford University Press, 2021.
Weber, Cynthia. “Queer Intellectual Curiosity as International Relations Method: Developing Queer International Relations Theoretical and Methodological Frameworks.” *International Studies Quarterly* 60, no. 1 (2016): 11–23. https://doi.org/10.1111/isqu.12212.
Weber, Cynthia. *Queer International Relations: Sovereignty, Sexuality and the Will to Knowledge*. New York, NY: Oxford University Press, 2016.

*Ch 7 Notes*

[261] *Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī Al-Bukhārī*, “(4) Chapter: The part of the garment that hangs below the ankles is in the Fire,” In *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 5–9, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/77/5-9.
[262] *Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*, “(9) Chapter: The Prohibition Of Letting One's Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended,” In *Ṣaḥīḥ Muslim*, Book 37, *Ḥadīth* 68–76, accessed Sep 11, 2024, https://sunnah.com/muslim/37/68-76.
[263] Note that the prefrontal cortex and premotor cortex are part of the frontal lobe of the brain, which is crucial for executive functions. The prefrontal cortex is involved in emotional regulation and the premotor cortex is involved in complex voluntary muscle movements. The cingulate cortex and amygdala are interior brain structures crucial for processing emotions. The cerebellum is the part of the brain at the back of the head behind the brainstem responsible for motor skills. For a description of these structures with a 3D diagram, See: Matt Wimsatt, Jack Simpson, John Morrison, Patrick Hof, Edward Lein, Levi Gadye, Alexis Wnuk, and Jane Roskams, “3D Brain,” *Society for Neuroscience* (2017), https://www.brainfacts.org/3d-brain#intro=true.
[264] Note that this argument also ignores how the causes of these issues relate to one’s parents. Perhaps a change in perspective from abuse to codependence would be productive.
[265] See: Jodie Murphy-Oikonen, Karen McQueen, Ainsley Miller, Lori Chambers, and Alexa Hiebert, “Unfounded Sexual Assault: Women’s Experiences of Not Being Believed by the Police,” *Journal of Interpersonal Violence* 37, no. 11–12 (2022): NP8916–40. https://doi.org/10.1177/0886260520978190.; *Williams Institute: Transgender People Over Four Times More Likely Than Cisgender People to Be Victims of Violent Crime*, *Targeted News Service* (Washington, D.C: Targeted News Service, 2021).; Andrew R Flores, Rebecca L Stotzer, Ilan H Meyer, and Lynn L Langton, “Hate Crimes against LGBT People: National Crime Victimization Survey, 2017-2019,” *PloS One* 17, no. 12 (2022): e0279363–e0279363, https://doi.org/10.1371/journal.pone.0279363.
[266] Note that this interpretation requires the mixing of several different translations, prioritizing some in the interpretation of *dhuk'rānan wa-ināthan* (both male and female/a mix of males and females/both males and females/both, sons and daughters): Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur’ān

Printing Complex, 2015), 42:49–50.; "Verse (42:48) - Word by Word," *Quranic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 11, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=42&verse=49.; "Verse (42:50) - Word by Word," *Quranic Arabic Corpus*.; "Ash-Shura 42:49–50," *Quran.com*, accessed September 11, 2024, https://quran.com/42/49-50?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.;

[267] Note that according to Indira Falk Gesink, the *tafsīr* interpreted verses 42:49–50 as referring to sons and daughters prior to the 11th century. The *Māliki* jurist *al-Qurtuḅī* (d. 1273) seems to be the first to connect these verses to *khunthā*, referencing *ḥadīth* on *khunthā* and the medical ideas of *Ibn Sīnā* (d. 1037) and *al-Zahrāwī* (d. 1013): Indira Falk Gesink, "Intersex in Islamic Medicine, Law, and Activism," In *The Routledge Handbook of Islam and Gender*, 1st ed., p. 122-123 (Routledge, 2021), https://doi.org/10.4324/9781351256568-7.

[268] Note that this is an outdated term, often considered derogatory and stigmatizing.

[269] Note that intersex rights activists argue (convincingly in my opinion) that it is immoral to perform *SRS* on infants because they cannot consent. There is also a great degree of arrogance on the part of the jurist and surgeon to literally alter God's creation to fit a gender category the moment God's creation leaves the womb, all without a thought to how God might raise the child and/or give them a puberty that defies this arbitrary gender categorization: Serena Tolino, "Transgenderism, Transsexuality and Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*," *Journal of Arabic and Islamic Studies* 17 (July 2018): p. 228n43, 241, https://doi.org/10.5617/jais.6116.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 117, 126-127.

[270] Mehrdad Alipour, "The Nexus Between Gender-Confirming Surgery and Illness: Legal-Hermeneutical Examinations of Four Islamic *Fatwās*," *Journal of Middle East Women's Studies* 18, 3 (2022): p. 368, https://doi.org/10.1215/15525864-10022132.; Indira Falk Gesink, "Intersex Bodies in Premodern Islamic Discourse: Complicating the Binary," *Journal of Middle East Women's Studies* 14, 2 (2018): p. 156, https://doi.org/10.1215/15525864-6680205.

[271] Al-Hilali and Khan, *Qurʾān*, 7:189, 36:36, 49:13, 51:49, 53:45, 75:39, 78:8, 92:3.

[272] Al-Hilali and Khan, *Qurʾān*, 4:119, 30:30.

[273] *Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī Al-Sijistānī*, "(6) Chapter: Cutting the veins and the site of cutting," In *Sunan Abū Dāwūd*, Book 29, *Ḥadīth* 10–12, accessed Sep 11, 2024, https://sunnah.com/abudawud/29/10-12.; *Abū ʿAbd Allāh Muḥammad ibn Yazīd Ibn Mājah*, "(24) Chapter: One who is cauterized." In *Sunan Ibn Mājah*, Book 31, *Ḥadīth* 58–59, accessed Sep 11, 2024, https://sunnah.com/ibnmajah/31/58-59.; *Ṣaḥīḥ Muslim*, Book 39, *Ḥadīth* 99–102. Mehrad Alipour, "Islamic Shari'a Law, Neotraditionalist Muslim Scholars and Transgender Sex-Reassignment Surgery: A Case Study of Ayatollāh *Khomaynī's* and Sheikh al-*Ṭanṭāwī*'s *Fatwās*," *The International Journal of Transgenderism* 18, 1 (2017): p. 95–96, https://doi.org/10.1080/15532739.2016.1250239.

[274] Tolino, "Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*," p. 236–240, Alipour, "Four Islamic *Fatwās*," p. 366–369.

[275] Alipour, "Four Islamic *Fatwās*," p. 369.

[276] Alipour, "Four Islamic *Fatwās*," p. 370–372; Alipour, "Islamic Shari'a Law," p. 95–97, 101n16; Tolino, "Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*," p. 235.

[277] Tolino, "Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*," p. 234–236, 241.

[278] Alipour, "Islamic Shari'a Law," p. 96.; Alipour, "Four Islamic *Fatwās*," p. 370.

[279] Note that there were also appendages in the late-1980s due to queries from a trans woman named *Maryam Molkara*: Alipour, "Four Islamic *Fatwās*," p. 374–375; Farrah Jafari, "Transsexuality Under Surveillance in Iran: Clerical Control of *Khomaynī's Fatwās*," *Journal of Middle East Women's Studies* 10, 2 (2014): p. 31–32, 37, https://doi.org/10.2979/jmiddeastwomstud.10.2.31.; Intisar A. Rabb, "Conscience Claims in Islamic Law: A Case Study," In *Religious Freedom, LGBT Rights, and the Prospects for Common Ground* (Cambridge: Cambridge University Press, 2018), p. 185–188, 191, 194–195, https://doi.org/10.1017/9781316999752.018.; Afsaneh Najmabadi, "Transing and Transpassing Across Sex-Gender Walls in Iran," *WSQ: Women's Studies Quarterly* 36, 3 & 4 (Fall/Winter 2008): p. 26, https://doi.org/10.1353/wsq.0.0117.

[280] Tolino, "Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*," p. 231; Jafari, "Clerical Control of *Khomaynī's Fatwās*," p. 36.

[281] Tolino, "Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*," p. 240.

[282] Alipour, "Four Islamic *Fatwās*," p. 372–373.; Rabb, "Conscience Claims in Islamic Law," p. 186; Tolino, "Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*," p. 231.

[283] Alipour, "Four Islamic *Fatwās*," p. 375–377.

[284] Note that this also indicates an issue with reliance on the consensus of the *ʿulamāʾ*, which is that the *ʿulamāʾ* are also institutionally biased to favour interpretations that favours their position in society.

[285] Note that legal permissibility does not prevent the stigma against sexual deviancy/homosexuality from targeting transgender people in society, healthcare, incarceration, and employment: Najmabadi, "Sex-Gender Walls in Iran," p. 30–34, 40–41n12.; Tolino, "Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*," p. 232.; Rabb, "Conscience Claims in Islamic Law," p. 187, 194–196.
[286] Note that Trans people in Iran aren't all homophobic. There are also those that support their homosexual neighbors. This is the same for Western homosexuals towards their trans neighbors: Najmabadi "Sex-Gender Walls in Iran," p. 25, 29, 32–34.; Tolino, "Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*," p. 232.
[287] Jafari, "Clerical Control of *Khomaynī's Fatwās*," p. 37–39, 44–45.; Rabb, "Conscience Claims in Islamic Law," p. 195–196.

*Ch 7 Bibliography*

"Verse (42:48) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 11, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=42&verse=49.

"Verse (42:50) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 11, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=42&verse=50.

"Ash-Shura 42:49–50." *Quran.com*, accessed September 11, 2024, https://quran.com/42/49-50?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(9) Chapter: The Prohibition Of Letting One's Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended." In *Ṣaḥīḥ Muslim*, Book 37, *Ḥadīth* 68–76, accessed Sep 11, 2024, https://*Sunnah*.com/muslim/37/68-76.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(26) Chapter: For Every Disease There Is A Remedy, And It Is Recommended To Treat Disease." In *Ṣaḥīḥ Muslim*, Book 39, *Ḥadīth* 99–102, accessed Sep 11, 2024, https://sunnah.com/muslim/39/99-102.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(4) Chapter: The part of the garment that hangs below the ankles is in the Fire." In *Ṣaḥīḥ Al-Bukhārī*, Book 77, Ḥadīth 5–9, accessed Sep 11, 2024, https://*Sunnah*.com/Bukhārī/77/5-9.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(85) Chapter: The death of the Prophet (saws)." In *Ṣaḥīḥ Al-Bukhārī*, Book 64, Ḥadīth 481, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/64/481.

Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.

*Al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī*. "(6) Chapter: Cutting the veins and the site of cutting." In *Sunan Abū Dāwūd*, Book 29, *Ḥadīth* 10–12, accessed Sep 11, 2024, https://sunnah.com/abudawud/29/10-12.

Alipour, Mehrad. "Islamic Shari'a Law, Neotraditionalist Muslim Scholars and Transgender Sex-Reassignment Surgery: A Case Study of *Ayatollāh Khomeinī's* and Sheikh al-*Ṭanṭāwī*'s *Fatwās*." *The International Journal of Transgenderism* 18, 1 (2017): 91–103. https://doi.org/10.1080/15532739.2016.1250239.

Alipour, Mehrdad. "The Nexus Between Gender-Confirming Surgery and Illness: Legal-Hermeneutical Examinations of Four Islamic *Fatwās*." *Journal of Middle East Women's Studies* 18, 3 (2022): 359–86. https://doi.org/10.1215/15525864-10022132.

Flores, Andrew R. Rebecca L Stotzer, Ilan H Meyer, and Lynn L Langton. "Hate Crimes against LGBT People: National Crime Victimization Survey, 2017-2019." *PloS One* 17, no. 12 (2022): e0279363–e0279363. https://doi.org/10.1371/journal.pone.0279363.

Gesink, Indira Falk. "Intersex Bodies in Premodern Islamic Discourse: Complicating the Binary." *Journal of Middle East Women's Studies* 14, 2 (2018): 152–73. https://doi.org/10.1215/15525864-6680205.

Gesink, Indira Falk. "Intersex in Islamic Medicine, Law, and Activism." In *The Routledge Handbook of Islam and Gender*, 1st ed., 116–29. Routledge, 2021. https://doi.org/10.4324/9781351256568-7.

*Ibn Mājah, Abū ʿAbd Allāh Muḥammad ibn Yazīd*. "(24) Chapter: One who is cauterized." In *Sunan Ibn Mājah*, Book 31, *Ḥadīth* 58–59, accessed Sep 11, 2024, https://sunnah.com/ibnmajah/31/58-59.

Jafari, Farrah. "Transsexuality Under Surveillance in Iran: Clerical Control of *Khomeinī's Fatwās*." *Journal of Middle East Women's Studies* 10, 2 (2014): 31–51. https://doi.org/10.2979/jmiddeastwomstud.10.2.31.

Murphy-Oikonen, Jodie, Karen McQueen, Ainsley Miller, Lori Chambers, and Alexa Hiebert. "Unfounded Sexual Assault: Women's Experiences of Not Being Believed by the Police." *Journal of Interpersonal Violence* 37,

no. 11–12 (2022): NP8916–40. https://doi.org/10.1177/0886260520978190.
Najmabadi, Afsaneh. "Transing and Transpassing Across Sex-Gender Walls in Iran." *WSQ: Women's Studies Quarterly* 36, 3 & 4 (Fall/Winter 2008): 23–42. https://doi.org/10.1353/wsq.0.0117.
Rabb, Intisar A. "Conscience Claims in Islamic Law: A Case Study." In *Religious Freedom, LGBT Rights, and the Prospects for Common Ground*, 183–99. Cambridge: Cambridge University Press, 2018. https://doi.org/10.1017/9781316999752.018.
Tolino, Serena. "Transgenderism, Transsexuality and Sex Reassignment Surgery in Contemporary *Sunnī Fatwās*." *Journal of Arabic and Islamic Studies* 17 (July 2018): 223-46. https://doi.org/10.5617/jais.6116.
*Williams Institute: Transgender People Over Four Times More Likely Than Cisgender People to Be Victims of Violent Crime, Targeted News Service*. Washington, D.C: Targeted News Service, 2021.
Wimsatt, Matt, Jack Simpson, John Morrison, Patrick Hof, Edward Lein, Levi Gadye, Alexis Wnuk, and Jane Roskams. "3D Brain." *Society for Neuroscience* (2017), https://www.brainfacts.org/3d-brain#intro=true.

*Ch 8 Notes*

[288] *Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī Al-Bukhārī*, "(28) Chapter: The advent of the Prophet (saws)," In *Ṣaḥīḥ Al-Bukhārī*, Book 63, Ḥadīth 76, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/63/76.; *Ṣaḥīḥ Al-Bukhārī*, Book 63, *Ḥadīth* 127–128.; *Ṣaḥīḥ Al-Bukhārī*, Book 64, *Ḥadīth* 481.; *Abū al-Ḥusayn ʻAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*, "(32) Chapter: The Age Of The Prophet (SAW) When He Died," In *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 149–151, accessed Sep 11, 2024, https://sunnah.com/muslim/43/149-151.; *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 154–157.
[289] *Ṣaḥīḥ Al-Bukhārī*, Book 64, *Ḥadīth* 480.; *Ṣaḥīḥ Al-Bukhārī*, Book 66, *Ḥadīth* 1.; *Ṣaḥīḥ Al-Bukhārī*, Book 61, *Ḥadīth* 56–57.; *Ṣaḥīḥ Al-Bukhārī*, Book 77, *Ḥadīth* 117.; *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 147–148.
[290] *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 158–162.
[291] *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 152–153.
[292] Note that *The Prophet* received his first revelation around 610 CE, began publicly preaching to the people of Mecca in 613 CE, migrated from Mecca to Madinah in 622 CE (the *hijra/hijrah*), and died in 632 CE. So, the *ḥādīth* describing how he lived in Mecca for thirteen years and then in Madinah for ten years are correct. The ones giving ten for Mecca might just be starting from the beginning of his public preaching. The ones that give fifteen years or said that he died at sixty-five however just seem to be an error in narration or an error in a *Ṣaḥāba's* memory. In any case, the general sense remains that regardless of their authenticity, one can't simply quote a random, singular *ḥādīth* to justify a belief. One must at least reference all the relevant *ḥādīth* alongside the historical context to account for imperfections or omissions: William Montgomery Watt, *Muhammad: Prophet and Statesman* (London: Oxford University Press, 1961), p. 22, 36, 66, 83–84, 90–91. 228–229.
[293] Paula Sanders, "Gendering the Ungendered Body: Hermaphrodites in Medieval Islamic Law," in *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, ed. Beth Baron and Nikki Keddie (New Haven: Yale University Press, 1991), p. 88–89, https://doi.org/10.12987/9780300157468-007.
[294] This is a reference to the "separate but equal" doctrine. It legalized racial segregation laws in the US without technically breaking the fourteenth amendment of the American constitution, which prohibits states from denying anybody equal legal protections. The logic behind gendered segregation in Muslim societies can sometimes reek of a similarly reactive mental gymnastic. In both cases, the acknowledgement of separation while insisting on a (nebulously) equal status between people sounds like a rationalization of a preexisting inequality after the fact. Many may disagree with this comparison of course: Adam Volle, "Separate but equal," *Encyclopedia Britannica*, June 26, 2024, https://www.britannica.com/topic/separate-but-equal.
[295] Sanders, "Gendering the Ungendered Body," p. 74–75.
[296] Sanders, "Gendering the Ungendered Body," p. 79.
[297] Legal manuals for slavery, slave-buying manuals, and travel narratives about slave markets in the Islamic world provide an example of how idealistic de jure descriptions may differ from realistic de facto descriptions of what happens on the ground (though one must also acknowledge that these accounts are also prone to bias through things like sensationalism): Hannah Barker, "Purchasing a Slave in Fourteenth-Century Cairo: Ibn al-Akfānī's Book of Observation and Inspection in the Examination of Slaves," *Mamluk Studies Review* 19 (2016): 1–23, https://doi.org/10.6082/M1V122XM.
[298] Sanders, "Gendering the Ungendered Body," p. 89.
[299] Sanders, "Gendering the Ungendered Body," p. 91–92n14; Indira Falk Gesink, "Intersex Bodies in Premodern Islamic Discourse: Complicating the Binary," *Journal of Middle East Women's Studies* 14, 2 (2018): p. 154–155, https://doi.org/10.1215/15525864-6680205.

[300] Gesink, "Complicating the Binary," p. 154, 156–158, 170–171.; Indira Falk Gesink, "Intersex in Islamic Medicine, Law, and Activism," In *The Routledge Handbook of Islam and Gender*, 1st ed., p. 116, 124, 127 (Routledge, 2021), https://doi.org/10.4324/9781351256568-7.
[301] Sanders, "Gendering the Ungendered Body," p. 77–79; Gesink, "Complicating the Binary," p. 154–156, 170.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 119.
[302] Mehrdad Alipour, "The Nexus Between Gender-Confirming Surgery and Illness: Legal-Hermeneutical Examinations of Four Islamic *Fatwās*," *Journal of Middle East Women's Studies* 18, 3 (2022): p. 362, https://doi.org/10.1215/15525864-10022132.
[303] Sanders, "Gendering the Ungendered Body," p. 78–79.; Gesink, "Complicating the Binary," p. 156–157.
[304] Sanders, "Gendering the Ungendered Body," p. 78.; Gesink, "Complicating the Binary," p. 157, 159–160.
[305] Note that according to Gesink, "Mushkil is difficult to translate without attributing to it connotations that are concrete in English but latent in Arabic." Translations include "problematic," "troublemaker," "ambiguous," "mixed," "ungendered" or "real." Gesink prefers "a complex of male and female" (complex here is used in the same way one would use it when describing a "bureaucratic complex" or "legal complex"): Sanders, "Gendering the Ungendered Body," p. 79.; Gesink, "Complicating the Binary," p. 156.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 119.
[306] Sanders, "Gendering the Ungendered Body," p. 78.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 120-121, 123.
[307] Sanders, "Gendering the Ungendered Body," p. 79.
[308] Gesink, "Complicating the Binary," p. 157.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 116.
[309] Gesink, "Complicating the Binary," p. 160.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 116, 121, 123.
[310] Gesink, "Complicating the Binary," p. 157.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 117.
[311] Gesink, "Complicating the Binary," p. 160–163.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 116-117, 121-122.
[312] Sanders, "Gendering the Ungendered Body," p. 79–82.; Gesink, "Complicating the Binary," p. 158, 164–165.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 118, 124.
[313] Note that in the *ḥajj*, pilgrims must be in a sacred state (*iḥrām)* before entering Mecca. For the state of *iḥrām*, men are obligated to wear two unstitched cloths and are forbidden from wearing anything else. Women do not wear this since it would reveal their *ʿawrah*. Thus, jurists can be in a conundrum when it comes to a *khunthā*. If God considered them fundamentally male in that instance, then the women's clothes would defy the *iḥrām*, and if God considered them fundamentally female in that instance, then the male *iḥrām* would violate the *ʿawrah*, so jurists ended up either being undecided or picking their poison: Sanders, "Gendering the Ungendered Body," p. 82–85.; Gesink, "Complicating the Binary," p. 159, 165–166.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 118, 124.
[314] Sanders, "Gendering the Ungendered Body," p. 75, 81, 88.
[315] Sanders, "Gendering the Ungendered Body," p. 166.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 116, 118, 124, 127.
[316] Note that Gesink describes one incident of this prosecution. I am not sure if it was just this one case or if there were other cases of similar anti-*Ṣūfī* polemics: Gesink, "Complicating the Binary," p. 167–170.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 125-126.
[317] Gesink, "Complicating the Binary," p. 170–171.; Gesink, "Intersex in Islamic Medicine, Law, and Activism," p. 118.
[318] Willem van Schendel, *A History of Bangladesh*, second edition (Cambridge, United Kingdom; New York: Cambridge University Press, 2020), p. 309.
[319] Note that the Soviet Republics had sub-national units where minorities could have representation in their own language and culture. Soviet Ukraine for example had various nationality districts dedicated to Russian, German, Jewish, Bulgarian, Greek, and Polish minority populations. I did not know such a method of dealing with minority groups could exist. I always presumed that an ethnic minority could only have de facto control over the state apparatus in a district just from people in that minority (hopefully) organizing well enough to win electoral representation for one of their candidates in that distract, or if the state bureaucracy pushed ethnic minority bureaucrats into working for districts where their ethnic minority is significant. Otherwise, the ethnic/national majority was in complete control over the state apparatus. I did not think a state could intentionally dedicate subdistricts to minorities. For a map of these districts in Soviet Ukraine and a description of these districts, along with descriptions of policies towards ethnic minorities in Soviet Ukraine, See: Map 38 (on page 614) of Paul R. Magocsi, Ch 45 "Other Peoples in Soviet Ukraine," In *A History of Ukraine: The Land and Its Peoples*, 2nd

(Toronto: University of Toronto Press, 2010), p. 611–625.
[320] Terry Martin, *The Affirmative Action Empire Nations and Nationalism in the Soviet Union, 1923-1939* (Ithaca, NY: Cornell University Press, 2017), p. 3, 9–13.
[321] James E. Mace, *Communism and the Dilemmas of National Liberation: National Communism in Soviet Ukraine, 1918-1933* (Cambridge, Mass: Distributed by Harvard University Press for the Harvard Ukrainian Research Institute and the Ukrainian Academy of Arts and Sciences in the U.S., 1983), p. 232, 234–236, 245.
[322] Mace, *National Communism in Soviet Ukraine*, p. 234–235, 242–244, 250–252.
[323] Mace, *National Communism in Soviet Ukraine*, p. 232, 256-263.
[324] Martin, *The Affirmative Action Empire*, p. 5, 12.
[325] Note that one could get into a long argument about what separates socialism from communism and socialist activists from the Soviet Union. It is too long and not relevant, so it is going to be ignored.
[326] Jurij Borys, *The Sovietization of Ukraine 1917-1923: The Communist Doctrine and Practice of National Self-Determination* (Edmonton: Canadian Institute of Ukrainian Studies, 1980), p. 51.; Martin, *The Affirmative Action Empire*, p. 13, 345–350, 356–357.; Richard Pipes, *The Formation of the Soviet Union: Communism and Nationalism, 1917-1923* (New York: Atheneum, 1964), p. 96–97, 280–281, 282–287, 290–293.
[327] Shafiqa Ahmadi, "Islam and Homosexuality: Religious Dogma, Colonial Rule, and the Quest for Belonging," *Journal of Civil Rights and Economic Development* 26, no. 3 (2012): p. 550, 555–558, https://scholarship.law.stjohns.edu/jcred/vol26/iss3/2.; Nur Amali Ibrahim, "Homophobic Muslims: Emerging Trends in Multireligious Singapore," *Comparative Studies in Society and History* 58, no. 4 (2016): p. 957–958, 965–968 https://doi.org/10.1017/S0010417516000499.; Sequareah Sayles, "That Awkward Moment When…: An Explanation of How Britain Made the Modern Arab World Homophobic," *Honors Theses* (Sally McDonnell Barksdale Honors College: University of Mississippi, 2015), p. 4–5, 11–13, 15–17, 52–58, https://egrove.olemiss.edu/hon_thesis/847.
[328] Ahmadi, "Religious Dogma," p. 558–559, 562.; Ibrahim, "Homophobic Muslims," p. 955, 959–963, 969–980.; Sayles, "Britain Made the Modern Arab World Homophobic," p. 24–31, 37, 58–66.
[329] Jerilynn C. Prior, "Progesterone Is Important for Transgender Women's Therapy—Applying Evidence for the Benefits of Progesterone in Ciswomen," *The Journal of Clinical Endocrinology & Metabolism* 104, no. 4 (2019): 1181–1186, https://doi.org/10.1210/jc.2018-01777.; Sean J. Iwamoto, Guy T'Sjoen, Joshua D. Safer, Caroline J. Davidge-Pitts, Margaret E. Wierman, Michele B. Glodowski, and Micol S. Rothman, "Letter to the Editor: 'Progesterone Is Important for Transgender Women's Therapy—Applying Evidence for the Benefits of Progesterone in Ciswomen,'" *The Journal of Clinical Endocrinology and Metabolism* 104, no. 8 (2019): 3127–28, https://doi.org/10.1210/jc.2019-00249.; Jerilynn C. Prior, "Response to Letter to the Editor: 'Progesterone Is Important for Transgender Women's Therapy—Applying Evidence for the Benefits of Progesterone in Ciswomen,'" *The Journal of Clinical Endocrinology and Metabolism* 104, no. 8 (2019): 3129–30, https://doi.org/10.1210/jc.2019-00524.
[330] Schendel, *A History of Bangladesh*, p. 304–307.
[331] Schendel, *A History of Bangladesh*, p. 300–304.
[332] For analysis of how *hijṛās* engage with Muslim identity, See: Gayatri Reddy, Ch 5 "'We Are All Musalmans Now': Religious Practice, Positionality, and Hijraj/Muslim Identification," In *With Respect to Sex: Negotiating Hijra Identity in South India* (Chicago: University of Chicago Press, 2005), p. 99–120.
[333] Note that all the following *ḥadīth* are from *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*: *Ṣaḥīḥ Al-Bukhārī*, Book 78, *Ḥadīth* 2.; *Ṣaḥīḥ Muslim*, Book 45, *Ḥadīth* 1–4.
[334] Note that none of the following *ḥadīth* are from *Ṣaḥīḥ Al-Bukhārī* or *Ṣaḥīḥ Muslim*: *Sunan Abū Dāwūd*, Book 24, *Ḥadīth* 114–115.; *Muḥammad ibn ʿĪsā At-Tirmidhī*, "(3) Chapter: What Has Been About The Virtue Of Pleasing One's Parents," In *Jami` At-Tirmidhi*, Book 27, *Ḥadīth* 4, accessed Sep 11, 2024, https://sunnah.com/tirmidhi/27/4.; *Sunan Ibn Mājah*, Book 12, *Ḥadīth* 154–156.; *Sunan Ibn Mājah*, Book 33, *Ḥadīth* 7–8.; *Sunan Ibn Mājah*, Book 9, *Ḥadīth* 154–156.
[335] Abū ʿAbd al-Raḥmān Aḥmad ibn Shuʿayb *Al-Nasāʾī*, "(69) Chapter: The Al-Mannan: One Who Reminds People Of What He Has Given Them," In *Sunan al-Nasāʾī*, Book 23, *Ḥadīth* 128, accessed Sep 11, 2024, https://sunnah.com/nasai/23/128.; *Jami` At-Tirmidhi*, Book 78, *Ḥadīth* 6–8.; *Jami` At-Tirmidhi*, Book 37, Ḥadīth 97.; *Ṣaḥīḥ Al-Bukhārī*, Book 78, *Ḥadīth* 4.; *Ṣaḥīḥ Muslim*, Book 1, *Ḥadīth* 165–170.
[336] For an analysis of what Muslim scholars, both premodern and postmodern, say about domestic violence (from a second-generation Pakistani-Canadian Muslim's perspective), See: Ayesha Chaudhry's 2013 book *Domestic Violence and the Islamic Tradition*: Al-Hilali and Khan, *Qurʾān*, 4:34; Ayesha S. Chaudhry, *Domestic Violence and the Islamic Tradition*, 1st edition (Oxford: Oxford University Press, 2013), https://doi.org/10.1093/acprof:oso/9780199640164.001.0001.

[337] Al-Hilali and Khan, *Qurʾān*, 24:15–16, 33:70, 49:12, 63:1–8.

*Ch 8 Bibliography*

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(1) Chapter: Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It." In *Ṣaḥīḥ Muslim*, Book 45, *Ḥadīth* 1–4, accessed Sep 11, 2024, https://sunnah.com/muslim/45/1-4.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(9) Chapter: The Prohibition Of Letting One's Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended." In *Ṣaḥīḥ Muslim*, Book 37, *Ḥadīth* 68–76, accessed Sep 11, 2024, https://*Sunnah*.com/muslim/37/68-76.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. (31) Chapter: How Long He (SAW) Lived, And How Long He Stayed In Makkah And Al-Madinah." In *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 147–148, accessed Sep 11, 2024, https://sunnah.com/muslim/43/147-148.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(33) Chapter: How Long Did The Prophet ft Stay In Makkah And Al-Madinah?" In *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 152–153, accessed Sep 11, 2024, https://sunnah.com/muslim/43/152-153.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(32) Chapter: The Age Of The Prophet (SAW) When He Died." In *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 149–151, accessed Sep 11, 2024, https://sunnah.com/muslim/43/149-151.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(33) Chapter: How Long Did The Prophet ft Stay In Makkah And Al-Madinah?" In *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 154–157, accessed Sep 11, 2024, https://sunnah.com/muslim/43/154-157.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(33) Chapter: How Long Did The Prophet ft Stay In Makkah And Al-Madinah?" In *Ṣaḥīḥ Muslim*, Book 43, *Ḥadīth* 158–162, accessed Sep 11, 2024, https://sunnah.com/muslim/43/158-162.

*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(38) Chapter: The major sins and the most serious of them." In *Ṣaḥīḥ Muslim*, Book 1, *Ḥadīth* 165–170, accessed Sep 11, 2024, https://sunnah.com/muslim/1/165-170.

Ahmadi, Shafiqa. "Islam and Homosexuality: Religious Dogma, Colonial Rule, and the Quest for Belonging." *Journal of Civil Rights and Economic Development* 26, no. 3 (2012): 537-541. https://scholarship.law.stjohns.edu/jcred/vol26/iss3/2.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(1) Chapter: How the Divine Revelation used to be revealed and what was the first thing revealed." In *Ṣaḥīḥ Al-Bukhārī*, Book 66, Ḥadīth 1, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/66/1.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(2) Chapter: Who is more entitled to the best companionship?" In *Ṣaḥīḥ Al-Bukhārī*, Book 78, *Ḥadīth* 2, accessed Sep 11, 2024, https://sunnah.com/bukhari/78/2.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(4) Chapter: A man should not abuse his parents." In *Ṣaḥīḥ Al-Bukhārī*, Book 78, Ḥadīth 4, accessed Sep 11, 2024, https://sunnah.com/bukhari/78/4.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(6) Chapter: To be undutiful to parents is one of the greatest sins." In *Ṣaḥīḥ Al-Bukhārī*, Book 78, Ḥadīth 6–8, accessed Sep 11, 2024, https://sunnah.com/bukhari/78/6-8.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(23) Chapter: The description of the Prophet (saws)." In *Ṣaḥīḥ Al-Bukhārī*, Book 61, Ḥadīth 56–57, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/61/56-57.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(28) Chapter: The advent of the Prophet (saws)." In *Ṣaḥīḥ Al-Bukhārī*, Book 63, Ḥadīth 76, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/63/76.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(45) Chapter: The emigration of the Prophet (saws) to Al-Madina." In *Ṣaḥīḥ Al-Bukhārī*, Book 63, Ḥadīth 127–128, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/63/127-128.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(68) Chapter: The curly hair." In *Ṣaḥīḥ Al-Bukhārī*, Book 77, Ḥadīth 117, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/77/117.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(85) Chapter: The death of the Prophet (saws)." In *Ṣaḥīḥ Al-Bukhārī*, Book 64, Ḥadīth 480, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/64/480.

*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(85) Chapter: The death of the Prophet (saws)." In *Ṣaḥīḥ Al-Bukhārī*, Book 64, Ḥadīth 481, accessed Sep 11, 2024, https://sunnah.com/Bukhārī/64/481.

Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.

*Al-Nasāʾī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(69) Chapter: The Al-Mannan: One Who Reminds People Of What He Has Given Them." In *Sunan al-Nasāʾī*, Book 23, *Ḥadīth* 128, accessed Sep 11, 2024, https://sunnah.com/nasai/23/128.

*Al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī*. "(1324) Chapter: A Man Taking From His Son's Wealth." In *Sunan Abū Dāwūd*, Book 24, *Ḥadīth* 114–115, accessed Sep 11, 2024, https://sunnah.com/abudawud/24/114-115.

At-Tirmidhi, *Muḥammad ibn ʿĪsā*. "(3) Chapter: What Has Been About The Virtue Of Pleasing One's Parents." In *Jami` At-Tirmidhi*, Book 27, *Ḥadīth* 4, accessed Sep 11, 2024, https://sunnah.com/tirmidhi/27/4.

At-Tirmidhi, *Muḥammad ibn ʿĪsā*. "(57) Chapter: Regarding the Grave Threat Against Tyranny and Severing the Ties of Kinship." In *Jami` At-Tirmidhi*, Book 37, *Ḥadīth* 97, accessed Sep 11, 2024, https://sunnah.com/tirmidhi/37/97.

Alipour, Mehrdad. "The Nexus Between Gender-Confirming Surgery and Illness: Legal-Hermeneutical Examinations of Four Islamic *Fatwās*." *Journal of Middle East Women's Studies* 18, 3 (2022): 359–86. https://doi.org/10.1215/15525864-10022132.

Barker, Hannah. "Purchasing a Slave in Fourteenth-Century Cairo: Ibn al-Akfānī's Book of Observation and Inspection in the Examination of Slaves." *Mamluk Studies Review* 19 (2016). https://doi.org/10.6082/M1V122XM.

Borys, Jurij. *The Sovietization of Ukraine 1917-1923: The Communist Doctrine and Practice of National Self-Determination*. Rev. ed. Edmonton: Canadian Institute of Ukrainian Studies, 1980.

Chaudhry, Ayesha S. *Domestic Violence and the Islamic Tradition*. 1st ed. Oxford: Oxford University Press, 2013. https://doi.org/10.1093/acprof:oso/9780199640164.001.0001.

Gesink, Indira Falk. "Intersex Bodies in Premodern Islamic Discourse: Complicating the Binary." *Journal of Middle East Women's Studies* 14, 2 (2018): 152–73. https://doi.org/10.1215/15525864-6680205.

Gesink, Indira Falk. "Intersex in Islamic Medicine, Law, and Activism." In *The Routledge Handbook of Islam and Gender*, 1st ed., 116–29. Routledge, 2021. https://doi.org/10.4324/9781351256568-7.

*Ibn Mājah, Abū ʿAbd Allāh Muḥammad ibn Yazīd*. "(1) Chapter: Honoring One's Parents." and "(2) Chapter: Uphold ties with those whom your father used to uphold ties." In *Sunan Ibn Mājah*, Book 33, *Ḥadīth* 7–8, accessed Sep 11, 2024, https://sunnah.com/ibnmajah/33/7-8.

*Ibn Mājah, Abū ʿAbd Allāh Muḥammad ibn Yazīd*. "(64) Chapter: What A Man Is Entitled To Of His Son's Property." In *Sunan Ibn Mājah*, Book 9, *Ḥadīth* 154–156, accessed Sep 11, 2024, https://sunnah.com/ibnmajah/12/154-156.

Ibrahim, Nur Amali. "Homophobic Muslims: Emerging Trends in Multireligious Singapore." *Comparative Studies in Society and History* 58, no. 4 (2016): 955-981. https://doi.org/10.1017/S0010417516000499.

Iwamoto, Sean J., Guy T'Sjoen, Joshua D. Safer, Caroline J. Davidge-Pitts, Margaret E. Wierman, Michele B. Glodowski, and Micol S. Rothman. "Letter to the Editor: 'Progesterone Is Important for Transgender Women's Therapy—Applying Evidence for the Benefits of Progesterone in Ciswomen.'" *The Journal of Clinical Endocrinology and Metabolism* 104, no. 8 (2019): 3127–28. https://doi.org/10.1210/jc.2019-00249.

Mace, James E. *Communism and the Dilemmas of National Liberation: National Communism in Soviet Ukraine, 1918-1933*. Cambridge, Mass: Distributed by Harvard University Press for the Harvard Ukrainian Research Institute and the Ukrainian Academy of Arts and Sciences in the U.S., 1983.

Magocsi, Paul R. Ch 45 "Other Peoples in Soviet Ukraine." In *A History of Ukraine: The Land and Its Peoples*. 2nd. Toronto: University of Toronto Press, 2010. p. 611–625.

Martin, Terry. *The Affirmative Action Empire Nations and Nationalism in the Soviet Union, 1923-1939*. Ithaca, NY: Cornell University Press, 2017. https://doi.org/10.7591/9781501713323.

Najmabadi, Afsaneh. "Transing and Transpassing Across Sex-Gender Walls in Iran." *WSQ: Women's Studies Quarterly* 36, 3 & 4 (Fall/Winter 2008): 23–42. https://doi.org/10.1353/wsq.0.0117.

Prior, Jerilynn C. "Progesterone Is Important for Transgender Women's Therapy—Applying Evidence for the Benefits of Progesterone in Ciswomen." *The Journal of Clinical Endocrinology & Metabolism* 104, no. 4 (2019): 1181–1186. https://doi.org/10.1210/jc.2018-01777.

Pipes, Richard. *The Formation of the Soviet Union: Communism and Nationalism, 1917-1923*. Rev. ed. New York: Atheneum, 1968.

Prior, Jerilynn C. "Response to Letter to the Editor: 'Progesterone Is Important for Transgender Women's Therapy—Applying Evidence for the Benefits of Progesterone in Ciswomen.'" *The Journal of Clinical Endocrinology and Metabolism* 104, no. 8 (2019): 3129–30. https://doi.org/10.1210/jc.2019-00524.

Reddy, Gayatri. Ch 5 "'We Are All Musalmans Now': Religious Practice, Positionality, and Hijraj/Muslim Identification." In *With Respect to Sex: Negotiating Hijra Identity in South India*, p. 99–120. Chicago: University of Chicago Press, 2005.
Sanders, Paula. "Gendering the Ungendered Body: Hermaphrodites in Medieval Islamic Law." In *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, edited by Beth Baron and Nikki Keddie, 74–96. New Haven: Yale University Press, 1991. https://doi.org/10.12987/9780300157468-007.
Sayles, Sequareah. "That Awkward Moment When…: An Explanation of How Britain Made the Modern Arab World Homophobic." *Honors Theses*. Sally McDonnell Barksdale Honors College, University of Mississippi, 2015. https://egrove.olemiss.edu/hon_thesis/847.
Schendel, Willem van. *A History of Bangladesh*. Second edition. Cambridge, United Kingdom; New York: Cambridge University Press, 2020.
Volle, Adam. "Separate but equal." *Encyclopedia Britannica*, June 26, 2024. https://www.britannica.com/topic/separate-but-equal.
Watt, William Montgomery. *Muhammad: Prophet and Statesman*. London: Oxford University Press, 1961.

*Ch 9 Notes*

[338] *Tuhfatush Shabaab – A Gift for the Youth* (Isipingo Beach: Jamiatul Ulama [KZN] Ta'limi Board, 2016), p. 67–69, https://jamiat.org.za/wp-content/uploads/2018/07/tuhfatush-shabaab.pdf.
[339] Note that Weber's queer logics of statecraft relies upon Roland Barthes's concept of the pluralized and/or, which is confusing, so there might be a misinterpretation: Cynthia Weber, *Queer International Relations: Sovereignty, Sexuality and the Will to Knowledge* (New York, NY: Oxford University Press, 2016), p. 10, 24, 42–45, 144–191.; Cynthia Weber, "Queer Intellectual Curiosity as International Relations Method: Developing Queer International Relations Theoretical and Methodological Frameworks," *International Studies Quarterly* 60, no. 1 (2016): p. 19–21, https://doi.org/10.1111/isqu.12212.
[340] Schendel, *A History of Bangladesh*, p. 300–304.; Jessica Hinchy, "Introduction," In *Governing Gender and Sexuality in Colonial India: The Hijra, c.1850-1900* (Cambridge: Cambridge University Press, 2019), p. 1–3, 14, 21–22.
[341] Hinchy, "Introduction," p. 7–10, 16–17, 19.
[342] Hinchy, "Introduction," p. 11, 22.
[343] Hinchy, "Introduction," p. 12–14, 17–19.
[344] To know more about the activism of Sylvia Rivera and Marsha P. Johnson, See: Florence, Ashley, and Sam Sanchinel, "The Saint of Christopher Street: Marsha P. Johnson and the Social Life of a Heroine," *Feminist Review* 134, no. 1 (2023): 39–55, https://doi.org/10.1177/01417789231166827.; Ruth Osorio, "Embodying Truth: Sylvia Rivera's Delivery of Parrhesia at the 1973 Christopher Street Liberation Day Rally," *Rhetoric Review* 36, no. 2 (2017): 151–63, https://doi.org/10.1080/07350198.2017.1282224.
[345] "Verse (6:140) - Word by Word," *Quranic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=6&verse=140.; Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015), 6:140.
[346] Al-Hilali and Khan, *Qurʾān*, 6:151, 81:8–9, 17:31.
[347] Note that for most Muslims, the sins of infanticide and filicide would probably include a broad range of acts, including those deemed "metaphorical." If a parent killed their infant or toddler or child or teen with a weapon or a flame, it is a sin. So too is dropping them from a great height. So too is leaving them alone in a forest or letting someone else kill them. So too is commanding them to kill themselves. So too is commanding them to play Russian roulette. So too would it be a sin to do any of these things while believing their child is lucky or strong enough to survive. If orthodox Muslims can accept all these acts as sins prohibited by verses 6:140, 6:151, 17:31, 81:8–9, why would most of them absolve themselves of the sin of driving their child to suicide? Do they somehow believe that beating a child or telling them that they are sinful or stupid or worthless or broken is any different from forcing them to play Russian roulette? Do they somehow believe that sending a child to ideologues that predictably increase their rates of depression and suicide is any different from letting someone else kill them? Do they somehow believe that ignoring conversion therapy's $97,985 costs per individual is any different from pretending that a child is lucky enough to survive Russian roulette? Furthermore, if a parent makes their adult offspring play Russian roulette, the sin would be shared by both parties (the parent for abusing their authority to coerce their offspring to play such a game, the adult offspring for failing to exercise their autonomy to refuse). Why then is it a sin for an adult to leave their parents before their parent's ignorance and cruelty kills them?

[348] Yolande Knell, "Israel Conscription Rule Stokes Ultra-Orthodox Fury," *BBC News*, July 2, 2024, https://www.bbc.com/news/articles/c6p24expzd5o.
[349] See: Nur Masalha, *Expulsion of the Palestinians: The Concept of "Transfer" in Zionist Political Thought, 1882-1948* (Washington, D.C.: Institute for Palestine Studies, 1992).
[350] Arun Kumar Nayak, "Ethnonationalism in the Chittagong Hill Tracts of Bangladesh and India's Security Concerns in Northeast India," *Jadavpur Journal of International Relations* 27, no. 1 (2023): p. 38, https://doi.org/10.1177/09735984231161726.
[351] Willem van Schendel, *A History of Bangladesh*, second edition (Cambridge, United Kingdom; New York: Cambridge University Press, 2020), p. 245–246.
[352] Jenneke Arens, "Genocide in the Chittagong Hill Tracts, Bangladesh," In *Genocide of Indigenous Peoples*, ed. Samuel Totten and Robert K. Hitchcock (United Kingdom: Routledge, 2011), p. 124, 126–127, https://doi.org/10.4324/9780203790830-6.
[353] Schendel, *A History of Bangladesh*, p. 247–249.; Nayak, "Ethnonationalism in the Chittagong Hill Tracts," p. 36, 42–43.; Arens, "Genocide in the Chittagong Hill Tracts," p. 120–121, 125–126.; Kabita Chakma and Glen Hill, "Chapter 5. Indigenous Women and Culture in the Colonized Chittagong Hill Tracts of Bangladesh," In *Everyday Occupations: Experiencing Militarism in South Asia and the Middle East*, ed. Kamala Visweswaran (Philadelphia: University of Pennsylvania Press, 2013), p. 132–133, 137, 141–143.
[354] Schendel, *A History of Bangladesh*, p. 248, 250.
[355] Al-Hilali and Khan, *Qurʾān*, 6:32, 43:70–73, 47:15, 55:70–76, 56:10–38.

*Ch 9 Bibliography*

"Verse (6:140) - Word by Word." *Quranic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=6&verse=140.
Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.
Arens, Jenneke. "Genocide in the Chittagong Hill Tracts, Bangladesh." In *Genocide of Indigenous Peoples*, edited by Samuel Totten and Robert K. Hitchcock p. 117–141. United Kingdom: Routledge, 2011. https://doi.org/10.4324/9780203790830-6.
Ashley, Florence, and Sam Sanchinel. "The Saint of Christopher Street: Marsha P. Johnson and the Social Life of a Heroine." *Feminist Review* 134, no. 1 (2023): 39–55. https://doi.org/10.1177/01417789231166827.
Hinchy, Jessica. "Introduction." In *Governing Gender and Sexuality in Colonial India: The Hijra, c.1850-1900*. p. 1–24. Cambridge: Cambridge University Press, 2019.
Kabita Chakma and Glen Hill, "Chapter 5. Indigenous Women and Culture in the Colonized Chittagong Hill Tracts of Bangladesh," In *Everyday Occupations: Experiencing Militarism in South Asia and the Middle East*, edited by Kamala Visweswaran. 1st ed. p. 132–157. Philadelphia: University of Pennsylvania Press, 2013.
Knell, Yolande. "Israel Conscription Rule Stokes Ultra-Orthodox Fury." *BBC News*, July 2, 2024. https://www.bbc.com/news/articles/c6p24expzd5o.
Masalha, Nur. *Expulsion of the Palestinians: The Concept of "Transfer" in Zionist Political Thought, 1882-1948.* Washington, D.C.: Institute for Palestine Studies, 1992.
Nayak, Arun Kumar. "Ethnonationalism in the Chittagong Hill Tracts of Bangladesh and India's Security Concerns in Northeast India." *Jadavpur Journal of International Relations* 27, no. 1 (2023): 33–65. https://doi.org/10.1177/09735984231161726.
Osorio, Ruth. "Embodying Truth: Sylvia Rivera's Delivery of Parrhesia at the 1973 Christopher Street Liberation Day Rally." *Rhetoric Review* 36, no. 2 (2017): 151–63. https://doi.org/10.1080/07350198.2017.1282224.
Schendel, Willem van. *A History of Bangladesh*. Second edition. Cambridge, United Kingdom; New York: Cambridge University Press, 2020.
*Tuhfatush Shabaab – A Gift for the Youth*. Isipingo Beach: Jamiatul Ulama [KZN] Ta'limi Board, 2016. https://jamiat.org.za/wp-content/uploads/2018/07/tuhfatush-shabaab.pdf.
Weber, Cynthia. "Queer Intellectual Curiosity as International Relations Method: Developing Queer International Relations Theoretical and Methodological Frameworks." *International Studies Quarterly* 60, no. 1 (2016): 11–23. https://doi.org/10.1111/isqu.12212.
Weber, Cynthia. *Queer International Relations: Sovereignty, Sexuality and the Will to Knowledge*. New York, NY: Oxford University Press, 2016.

*Ch 10 Notes*

[356] *Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī Al-Bukhārī*, "(47) Chapter: Can a mourning lady use kohl?," In *Ṣaḥīḥ Al-Bukhārī*, Book 68, *Ḥadīth* 84–87, accessed Sep 18, 2024, https://sunnah.com/bukhari/68/84-87.; *Ṣaḥīḥ Al-Bukhārī*, Book 23, *Ḥadīth* 40–42,; *Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*, "(9) Chapter: The Obligation to mourn during the 'Iddah following the death of one's husband, but it is forbidden to mourn for more than three days in other cases," In *Ṣaḥīḥ Muslim*, Book 18, *Ḥadīth* 79–87, accessed Sep 18, 2024, https://sunnah.com/muslim/18/79-87.

[357] Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015), 5:2.

[358] Al-Hilali and Khan, *Qurʾān*, 18:107–108, 101:8–11.; *Ṣaḥīḥ Al-Bukhārī*, Book 56, *Ḥadīth* 8.

[359] For a description of normative male alexithymia, See: Ronald F. Levant, and Mike C Parent, "The Development and Evaluation of a Brief Form of the Normative Male Alexithymia Scale (NMAS-BF)," *Journal of Counseling Psychology* 66, no. 2 (2019): 224–33. https://doi.org/10.1037/cou0000312.

[360] Note that this refers to the vacuous performativity of Indigenous Land Acknowledgements. The main problem I find is that they do not include historical context and do not connect the past to the present. For example, the University of Toronto acknowledgement states the following:
"I (we) wish to acknowledge this land on which the University of Toronto operates. For thousands of years[,] it has been the traditional land of the Huron-Wendat, the Seneca, and the Mississaugas of the Credit. Today, this meeting place is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work on this land."
This land acknowledgement describes these nations as if they were extinct species without political relevance: "'I regret it': Hayden King on writing Ryerson University's territorial acknowledgement." *CBC Radio*, Jan 18, 2019, https://www.cbc.ca/radio/unreserved/redrawing-the-lines-1.4973363/i-regret-it-hayden-king-on-writing-ryerson-university-s-territorial-acknowledgement-1.4973371.; Drummond, Sheree. "Revision to the Statement of Acknowledgement of Traditional Land." University of Toronto Office of the Governing Council, April 29, 2021, https://governingcouncil.utoronto.ca/system/files/2021-04/Land%20Acknowledgement_April2021.pdf?utm_source=mailpoet&utm_medium=email&utm_campaign=PWD043021.

[361] One can imagine that people who are not isolated and depressed may feel hopeful regardless of the condition of the world because they feel equipped to address these problems in their own life and help those around them. Hopelessness about macro-scale problems, while reasonable, might be more indicative of someone's despair over the micro-scale problems destroying their life than the macro-scale problem itself.

[362] Filice, Michelle, "Algonquian," *The Canadian Encyclopedia*, Historica Canada, May 06, 2022, https://www.thecanadianencyclopedia.ca/en/article/algonquian.; Filice, Michelle, "Iroquoian," *The Canadian Encyclopedia*.; Gallant, David Joseph, "Indigenous Languages in Canada," *The Canadian Encyclopedia*.

[363] Don't use the Iroquois Wars to pit Indigenous peoples against one another or make a false equivalence with later Anglophone policies towards Indigenous peoples. The history is complex, but this complexity should not lead to moral nihilism. The objective of the *Haudenosaunee* was to consolidate all the Iroquois nations into one political unit with larger hunting grounds. The defeated nations either joined the confederacy or migrated to different parts of North America. The assimilationist policies of the Anglophone states in the nineteenth century were very different. The context was different, the objectives were different, the technological capabilities were different, and the power dynamics were different: Cadotte, Marcel, "Epidemics in Canada," *The Canadian Encyclopedia*.; Foster, John E., and William John Eccles, "Fur Trade in Canada," *The Canadian Encyclopedia*.; Parrott, Zach, and Tabitha Marshall, "Iroquois Wars," *The Canadian Encyclopedia*.; Ramsden, Peter G, "Haudenosaunee (Iroquois)," *The Canadian Encyclopedia*.

[364] Foster, John E., and William John Eccles, "Fur Trade in Canada," *The Canadian Encyclopedia*.

[365] Jaenen, Cornelius J, "Treaty of Paris 1763," *The Canadian Encyclopedia*. Jaenen, Cornelius J, "Treaty of Paris 1783," *The Canadian Encyclopedia*.; Miller, James R, "Indigenous-British Relations Pre-Confederation," *The Canadian Encyclopedia*.; Lisa Monchalin, *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada* (Toronto: University of Toronto Press, 2016), p. 66–69.

[366] Filice, Michelle, "Haldimand Proclamation," *The Canadian Encyclopedia*.; Hele, Karl, "Reserves in Ontario," *The Canadian Encyclopedia*. Monchalin, *The Colonial Problem*, p. 82–91.

[367] In case it is unclear, treaties do not automatically legitimate British ownership. The terrorist group Boko Haram for example left 5,000 naira (about $25) as the bride price for the women and girls it kidnapped in 2014 to marry off to its fighters. Does this make the Boko Haram marriages legitimate? No. There are certain conditions that must be met for an agreement to be reasonably legitimate. The lack of coercion, the inclusion of all relevant parties in the

drafting process, the informed consent to the agreement's terms by both parties, and an exchange that any reasonable person would agree to. Such issues animate claims against the Governments of Canada and Ontario by the *Mississaugas of the Credit* First Nation. Their claims over the 1805 Toronto Purchase and 1797 Brant Tract Treaties were ultimately settled in 2010 for $145 million. Their claims over unceded lands included in the 1923 Williams Treaty (aka the Rouge River Valley Tract Claim) has not been settled: Valerie M. Hudson, and Hilary Matfess, "In Plain Sight: The Neglected Linkage between Brideprice and Violent Conflict," *International Security* 42, no. 1 (2017): p. 27, https://doi.org/10.1162/ISEC_a_00289.; "'Those Terrible Weeks in Their Camp:' Boko Haram Violence against Women and Girls in Northeast Nigeria," *Human Rights Watch*, October 27, 2014, https://www.hrw.org/report/2014/10/27/those-terrible-weeks-their-camp/boko-haram-violence-against-women-and-girls.; Darin Wybenga, "*Mississaugas of the Credit* First Nation," *The Canadian Encyclopedia*.; "Toronto Purchase Specific Land Claim: Arriving at an Agreement," *Mississaugas of the New Credit First Nation*, n.d., https://mncfn.ca/wp-content/uploads/2017/04/MNCFN-Toronto-Purchase-Specific-Claim-Arriving-at-an-Agreement.pdf.; Kim Alexander Fullerton, "The Rouge River Valley Tract Unsurrendered Traditional Lands," *Mississaugas Of The New Credit First Nation*, March 31, 2015, https://mncfn.ca/wp-content/uploads/2017/02/SOC-MNC-RRV-March-31-2015-KAFBS.pdf.; Sarah Isabel Wallace, "Williams Treaties," *The Canadian Encyclopedia*.

[368] Note that Monchalin provides some examples of the rationale behind these late-19th and 20th century laws. Those prohibiting Indians from possessing liquor or entering pool halls (places where people play billiards) aimed at preventing Indians from wasting time, presuming that the state must act like a parent to adult Indians. Those banning Indigenous cultural practices sought to replace "this senseless drumming and dancing" with "reasonable amusements" in the words of Duncan Campbell Scott, deputy superintendent of the Department of Indian Affairs from 1913–1932. This demonstrates how ideals of liberalism and individual rights collapse when tied to upper class, masculine, Anglophone culture. People outside that culture are viewed as unworthy of such ideals, enabling violations of those ideals: Monchalin, *The Colonial Problem*, p. 91–92, 103–118.

[369] Note that I primarily use the English translations of the names of these nations because I am not familiar with names in their own languages. This is due to a lack of cultural awareness, since I have no such issue with Arab words.

[370] Note that the individual histories of these nations and how they ended up in their contemporary reserves are more complex than what was described. Here is a brief explanation (I do not have any expertise in Indigenous history or politics so I might have errors):

The *Seneca* (*Onöndowa'ga:'*):

- The *Seneca* is an Iroquoian Nation whose historical lands are located south of Lake Ontario in New York state.
- They are one of the six Iroquoian nations constituting the *Haudenosaunee Confederacy*: a political entity between the *Mohawk* (*Kanien'kehà:ka*), *Oneida* (*Onyota'a:ka*), *Onondaga* (*Onoñda'gegá''*), *Cayuga* (*Gayogo̱hó:nǫ'*), *Seneca*, and later Tuscarora (*Skarù:rę'*) nations.
- The *Haudenosaunee Confederacy* warred with the Huron-*Wendat*, Petun (*Tionontati*), Neutral Confederacy (*Attawandaron*), and French in the *Iroquois Wars*, dispersing and absorbing these other First Nations.
- Their hunting grounds expanded north of Lake Ontario, and they pushed into the territory of New France.
- The Confederacy (except the *Oneida*) supported the British Loyalists in the *American Revolution*. The 1783 *Treaty of Paris* caused the *Haudenosaunee Confederacy* to lose their land in New York.
- Most of the *Seneca* negotiated peace with the Americans and now reside in reservations in New York and Oklahoma (some migrated west to Oklahoma).
- Some Loyalists left with the rest of the *Haudenosaunee Confederacy*, who were compensated for their allyship with Britain through the 1784 *Haldimand Grant* bestowing a 2,740 $km^2$ land grant in Southwestern Ontario.
- Later representatives of the Crown interpreted this land grant as land reserved but not legally owned by the Confederacy, which allowed non-Indigenous prospectors to claim and develop this land.
- The final reduction of their territory occurred in 1847. The current reserve, the *Six Nations of the Grand River*, occupies 182 $km^2$ and is south of Brantford in Southwestern Ontario.

The *Wendat*:

- The *Wendat* (called the Huron by the French) is an Iroquoian Nation (there are sub-nations I'm not mentioning for the sake of space) whose historical lands are located north of Lake Ontario in Simcoe County and the Bay of Quinte area.
- The *Haudenosaunee Confederacy* destroyed the settlement of *Wendake* (aka *Huronia*) in 1649.
- Most of the *Wendat* then joined the *Haudenosaunee Confederacy*.

- Some went to French territory, eventually migrating to Loretteville near Quebec City. Their descendants now have a reserve there named *Wendake*.
- Some fled to the Detroit and Windsor area, joining the anti-British coalition of Indigenous nations under the *Odawa* nation chief *Pontiac*. But their descendants are now assimilated into the Windsor area.
- Some fled into the Ohio Valley and were forced to surrender their lands after the *American Revolution*. They were moved to a reserve in Kansas with the 1830 *Indian Removal Act*.
- In 1867, the remainder of them still in Ohio were moved to the *Seneca*'s Oklahoma reserve.

The *Mississaugas of the Credit* (*Mazina'iga-ziibing Misi-zaagiwininiwag*):

- The *Mississaugas of the Credit* (there are other Mississauga nations, so you must specify that they are the Credit, which is derived from living near the Credit River) is an Anishinaabe nation, which is a subdivision of the Algonquian language family.
- Their historical lands are in southwestern Ontario, encompassing most of the Greater Golden Horseshoe area, including all the lands the University of Toronto directly operates on.
- They secured Southern Ontario from the *Haudenosaunee Confederacy* during the Iroquois wars.
- Pressure to resettle British Loyalists after the *American Revolution* led to eight treaties between the Crown and the *Mississaugas of the Credit* from 1781 to 1820.
- The *Mississaugas of the Credit* believed they would be sharing the land with the newcomers, but the Crown considered the treaties outright land purchases.
- These treaties are the *Mississaugas Treaty at Niagara, No. 381* (1781); *the Between the Lakes Treaty, No. 3* (1792); *the Brant Tract Treaty, No. 8* (1797); *the Toronto Purchase, No. 13* (1805); *the Head of the Lake Treaty, No. 14* (1806); *the Ajetance Treaty, No. 19* (1818); *Treaty 22* (1820); and *Treaty 23* (1820) (there are maps on the internet depicting the areas each of these treaties covered).
- The influx of British and Haudenosaunee Loyalist settlers spread disease and depleted the fish and game facilitating the Mississauga's lifestyle of seasonal migration.
- The *Mississaugas of the Credit* adapted to this agrarian lifestyle, living in the *Credit River Mission Village* from 1826.
- Continued settler encroachment and resource depletion caused the *Mississaugas of the Credit* to relocate in 1847 to their current reserve, *New Credit*.
- It is just under 6,000 acres (about 24 $km^2$) and is adjacent to the *Haudenosaunee Six Nations of the Grand River* reserve.

This brief explanation indicates that First Nations have distinct and sometimes conflictual histories, so it would be preferrable if the umbrella term "Indigenous" or "Aboriginal" was not relied upon too much when referring to individual First Nations: Thomas S. Abler, "*Seneca*," *The Canadian Encyclopedia*.; Cody Groat, "Six Nations of the Grand River," *The Canadian Encyclopedia*.; C.E. Heidenreich, "Wendake (Huronia)," *The Canadian Encyclopedia*.; C.E. Heidenreich, "*Wendat* (Huron)," *The Canadian Encyclopedia*.; Karl Hele, "Anishinaabe," *The Canadian Encyclopedia*.; James H. Marsh, "Obwandiyag (Pontiac)," *The Canadian Encyclopedia*.; Wybenga, "*Mississaugas of the Credit* First Nation."

*Ch 10 Bibliography*

"'I regret it': Hayden King on writing Ryerson University's territorial acknowledgement." *CBC Radio*, Jan 18, 2019, https://www.cbc.ca/radio/unreserved/redrawing-the-lines-1.4973363/i-regret-it-hayden-king-on-writing-ryerson-university-s-territorial-acknowledgement-1.4973371.
"'Those Terrible Weeks in Their Camp:' Boko Haram Violence against Women and Girls in Northeast Nigeria." *Human Rights Watch*, October 27, 2014, https://www.hrw.org/report/2014/10/27/those-terrible-weeks-their-camp/boko-haram-violence-against-women-and-girls.
"Toronto Purchase Specific Land Claim: Arriving at an Agreement." *Mississaugas of the New Credit First Nation*, n.d. https://mncfn.ca/wp-content/uploads/2017/04/MNCFN-Toronto-Purchase-Specific-Claim-Arriving-at-an-Agreement.pdf.
Abler, Thomas S. "Seneca." *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited June 01, 2020. https://www.thecanadianencyclopedia.ca/en/article/seneca.
*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(9) Chapter: The Obligation to mourn during the 'Iddah following the death of one's husband, but it is forbidden to mourn for more than three days in other cases." In *Ṣaḥīḥ Muslim*, Book 18, *Ḥadīth* 79–87, accessed Sep 18, 2024, https://sunnah.com/muslim/18/79-87.
*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(4) Chapter: The grades of the Mujahidun." In *Ṣaḥīḥ Al-*

*Bukhārī*, Book 56, *Ḥadīth* 8, accessed Sep 11, 2024, https://*Sunnah*.com/Bukhārī/56/8.
*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(30) Chapter: The mooring of a woman for a dead person other than her husband." In *Ṣaḥīḥ Al-Bukhārī*, Book 23, *Ḥadīth* 40–42, accessed Sep 18, 2024, https://sunnah.com/bukhari/23/40-42.
*Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. "(47) Chapter: Can a mourning lady use kohl?" In *Ṣaḥīḥ Al-Bukhārī*, Book 68, *Ḥadīth* 84–87, accessed Sep 18, 2024, https://sunnah.com/bukhari/68/84-87.
Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.
Cadotte, Marcel. "Epidemics in Canada." *The Canadian Encyclopedia*. Historica Canada. Article published June 19, 2013; Last Edited December 01, 2022. https://www.thecanadianencyclopedia.ca/en/article/epidemic.
Drummond, Sheree. "Revision to the Statement of Acknowledgement of Traditional Land." *University of Toronto Office of the Governing Council*, April 29, 2021, https://governingcouncil.utoronto.ca/system/files/2021-04/Land%20Acknowledgement_April2021.pdf?utm_source=mailpoet&utm_medium=email&utm_campaign=PWD043021.
Filice, Michelle. "Algonquian." *The Canadian Encyclopedia*. Historica Canada. Article published May 06, 2022; Last Edited May 06, 2022. https://www.thecanadianencyclopedia.ca/en/article/algonquian.
Filice, Michelle. "Haldimand Proclamation." *The Canadian Encyclopedia*. Historica Canada. Article published June 03, 2016; Last Edited November 10, 2020. https://www.thecanadianencyclopedia.ca/en/article/haldimand-proclamation.
Filice, Michelle. "Iroquoian." *The Canadian Encyclopedia*. Historica Canada. Article published May 06, 2022; Last Edited May 06, 2022. https://www.thecanadianencyclopedia.ca/en/article/iroquoian.
Foster, John E., and William John Eccles. "Fur Trade in Canada." *The Canadian Encyclopedia*. Historica Canada. Article published July 23, 2013; Last Edited November 01, 2019. https://www.thecanadianencyclopedia.ca/en/article/fur-trade.
Fullerton, Kim Alexander. "The Rouge River Valley Tract Unsurrendered Traditional Lands." *Mississaugas Of The New Credit First Nation*, March 31, 2015, https://mncfn.ca/wp-content/uploads/2017/02/SOC-MNC-RRV-March-31-2015-KAFBS.pdf.
Gallant, David Joseph. "Indigenous Languages in Canada." *The Canadian Encyclopedia*. Historica Canada. Article published August 13, 2008; Last Edited April 20, 2022. https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-languages.
Groat, Cody. "Six Nations of the Grand River." *The Canadian Encyclopedia*. Historica Canada. Article published February 18, 2020; Last Edited February 18, 2020. https://www.thecanadianencyclopedia.ca/en/article/six-nations-of-the-grand-river.
Heidenreich, C.E. "Wendake (Huronia)." *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited November 16, 2020. https://www.thecanadianencyclopedia.ca/en/article/huronia.
Heidenreich, C.E. "Wendat (Huron)." *The Canadian Encyclopedia*. Historica Canada. Article published January 04, 2011; Last Edited May 16, 2024. https://www.thecanadianencyclopedia.ca/en/article/huron.
Hele, Karl. "Anishinaabe." *The Canadian Encyclopedia*. Historica Canada. Article published July 16, 2020; Last Edited October 19, 2022. https://www.thecanadianencyclopedia.ca/en/article/anishinaabe.
Hele, Karl. "Reserves in Ontario." *The Canadian Encyclopedia*. Historica Canada. Article published June 14, 2019; Last Edited November 11, 2022. https://www.thecanadianencyclopedia.ca/en/article/reserves-in-ontario.
Hudson, Valerie M, and Hilary Matfess. "In Plain Sight: The Neglected Linkage between Brideprice and Violent Conflict." *International Security* 42, no. 1 (2017): 7–40. https://doi.org/10.1162/ISEC_a_00289.
Jaenen, Cornelius J. "Treaty of Paris 1763." *The Canadian Encyclopedia*. Historica Canada. Article published August 06, 2013; Last Edited April 26, 2023. https://www.thecanadianencyclopedia.ca/en/article/treaty-of-paris-1763.
Jaenen, Cornelius J. "Treaty of Paris 1783." *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited April 26, 2023. https://www.thecanadianencyclopedia.ca/en/article/treaty-of-paris-1783.
Levant, Ronald F, and Mike C Parent. "The Development and Evaluation of a Brief Form of the Normative Male Alexithymia Scale (NMAS-BF)." *Journal of Counseling Psychology* 66, no. 2 (2019): 224–33. https://doi.org/10.1037/cou0000312.
Marsh, James H. "Obwandiyag (Pontiac)." *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited March 25, 2021. https://www.thecanadianencyclopedia.ca/en/article/pontiac.
Miller, James R. "Indigenous-British Relations Pre-Confederation." *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited May 26, 2015.

https://www.thecanadianencyclopedia.ca/en/article/aboriginal-european-relations.
Monchalin, Lisa. *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada*. Toronto: University of Toronto Press, 2016.
Parrott, Zach, and Tabitha Marshall. "Iroquois Wars." *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited July 31, 2019. https://www.thecanadianencyclopedia.ca/en/article/iroquois-wars.
Ramsden, Peter G. "Haudenosaunee (Iroquois)." *The Canadian Encyclopedia*. Historica Canada. Article published December 14, 2006; Last Edited May 15, 2024. https://www.thecanadianencyclopedia.ca/en/article/iroquois.
Wallace, Sarah Isabel. "Williams Treaties." *The Canadian Encyclopedia*. Article published April 11, 2018; Last Edited April 11, 2018. https://www.thecanadianencyclopedia.ca/en/article/williams-treaties.
Wybenga, Darin. "Mississaugas of the Credit First Nation." *The Canadian Encyclopedia.* Historica Canada. Article published September 21, 2022; Last Edited September 21, 2022. https://www.thecanadianencyclopedia.ca/en/article/mississaugas-of-the-credit-first-nation.

*Ch 11 Notes*

[371] Muḥammad Taqi-ud-Din Al-Hilali and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015), 70:10–14.
[372] Note that primarily psychological forms of torment are not mentioned in the *Qurʾān* and are not typical to orthodox Muslim beliefs. Usually, the psychological torment one might experience in *Jahannam* is the knowledge that one will reside in there forever because one has gone on the wrong path in life, and that one's sins might have ended up sending loved ones into *Jahannam* as well. The rest of the torment is physical and inflicted on the sinner involuntarily. Think of it as the ultimate concentration camp or gulag. The torment of those in *Jahannam* usually does not include the creation of worlds where the sinner's failures eventually alienate them from love and hope. One could look to unorthodox and philosophical perspectives for more psychological speculation on hell, most famously Jean-Paul Sartre's *No Exit*. I do not know of any depictions of hell where these worlds are crafted to trick one into thinking that they are still in the temporal world before the hereafter. I am not sure if this belief relates to belief in reincarnation.
As for the belief that hell proceeds in stages, this seems to be compatible with orthodox Islamic beliefs insofar as one is willing to accept historical speculation on the stages of hell, usually those drawing from biblical narratives. As far as I'm aware, these stages were never conceptualized as places sinners go to one after the other.
[373] Al-Hilali and Khan, *Qurʾān*, 4:56, 7:40–41, 14:16–17, 18:29, 19:56, 22:19–22, 25:11–14, 32:20, 39:16, 39:71–72, 40:71–72, 44:43–50, 47:15, 56:41–56, 77:29–31, 78:21–30, 88:2–7, 104:4–9.
[374] Note that in the *Qurʾān*, it is stated that the torturers in *Jahannam* are angels. Thus, a Muslim who found themselves in *Naraka* must be in a subunit of *Jahannam*, and the *Yāma* they face must either be one of the *jinn* or *shayāṭīn* (for whom the angels have staved off torment), or an angel in the form of *Yāma*, testing Muslims in a similar way as the angels Harut and Marut: Al-Hilali and Khan, *Qurʾān*, 2:102, 40:49–50, 66:6, 74:30–31.
[375] Here is a brief elaboration on the specifics of such a test if it does exist:

- It is reasonable to believe that a sinful Muslim might be sent to *Jahannam* to atone for their sins.
- However, this punishment can also double as a test to see if this Muslim will abandon their faith when subjected to *Jahannam*.
- A Muslim who knew they were in *Jahannam* might cling to the fact that the punishment for a believer is always temporary.
- But if their memories after death were slightly altered and if their experience of hell was crafted to resemble *Naraka*, then this Muslim can be deceived into thinking their faith was false and their punishment eternal.
- Thus, the test for such a Muslim is to see if they will renounce Islam and worship *Yāma* or remain a Muslim, even when their senses and experiences tell them that they are in *Naraka* and that faith in Islam is futile.
- If the Muslim abandons his faith, *Yāma* continues his punishment, but if he denies *Yāma* and affirms his belief in Islam, then God may show mercy on that believer and remove them from *Jahannam*.
- Their punishment in *Jahannam* thus lasts for as long as it takes them to convince themselves to stand by Islam even when everything they are told tells them otherwise.

[376] Note that gnostic interpretations are very unorthodox. Nonetheless, it should be reasonable from a Muslim

perspective that if a non-Muslim entered *Jahannam*, they would cling to whatever beliefs allowed them to make sense of their suffering, which would include gnostic ones.

[377] Note that while this speculation has no basis in Islamic texts, I think it is still interesting because of how it explains aspects of *Jahannam* that Muslims may not fully understand (because they were never intended to fully understand):

- It explains why Muslims must existentially fear entering *Jahannam*, even if it is for a second. *Jahannam* introduces tests of faith worse than those seen in this world, which carries existential risks for the believer.
- It explains why the punishments in *Jahannam* can seem a bit disproportionate. The punishments depend on how that person's faith reacts to punishment, which can lead a person to suffer more than they need to.
- It explains why the punishments in *Jahannam* purify a person's soul. The test reflects their faith, so the punishments can compel a person to (after a lot of suffering) purify their own souls and pass the test.

[378] The easiest cosmology to accept is that the *jinn* and *shayāṭīn* take on forms that drive other cultures towards *shirk*, so the deities of other cultures will be sent to *Jahannam* along with the rest of the wrongdoers. A difficult cosmology to accept is that God created the cosmologies of other cultures as a test for Muslims to see if they would remain a Muslim when exposed to empirical proofs from other religions. The most difficult cosmology to accept is that the deities and cosmologies of other cultures coexist with Islamic cosmology. Their religious leaders may be considered prophets, their gods may be considered misinterpretations of angels, and their cosmologies may reflect corrupted interpretations of Islamic equivalents or regional subunits within Islamic equivalents.
For example, the Christian concept of *Purgatory* is not mentioned in the *Qurʾān* but may have some vague resemblance to *al-aʿrāf* (the heights) in Islamic theology. A Muslim may believe *Purgatory* is a corrupted description of *al-aʿrāf* or that it is a subunit within *al-aʿrāf* that was mentioned in the Bible but not the *Qurʾān* since that cosmology was needed to promote faith in the Christian peoples but was irrelevant for promoting faith in the Arabs: Al-Hilali and Khan, *Qurʾān*, 7:46–47.

[379] Note that the reasons the CIA does not prefer physical torture is because of how it may produce false confessions, sap morale among those committing torture, and inevitably really mess up innocent people when they are caught up accidentally, which will often be a political shot in the foot. Also note that while the manual makes it clear that it does not advocate torture, this is done via annotations on the original document. For example, section D on page A-2 notes that it will be discussing coercive and non-coercive techniques. The annotations state that "While we deplore the use of coercive techniques, we do want to make you aware of them so that you may avoid them." This is written over a crossed out original stating that "While we do not stress the use of coercive techniques, we do want to make you aware of them and the proper way to use them." It is always quite reasonable to doubt the CIA's ability to hold itself to any principle, but this slight acknowledgement of paper-thin morality is also funny: Central Intelligence Agency, *Human Resource Exploitation Training Manual* (1983), p. A-1–A-3, K-1, K-10, https://www.cia.gov/readingroom/document/00107398/.

[380] Note that the annotated CIA document categorizes this as one of the coercive techniques, which are deemed illegal and tortuous, so it is unclear if the annotated CIA includes such placebos under torture or not: CIA, *Human Resource Exploitation Training Manual*, p. K-1, K-12–K14.

[381] CIA, *Human Resource Exploitation Training Manual*, p. J-13–J-14.

[382] Note that the annotated CIA document advises against prolonging these techniques enough to turn the discomfort into physical pain/damage, as that would be torture. Regardless, it considers these techniques better at destroying a person's will than subjecting them to physical torture: CIA, *Human Resource Exploitation Training Manual*, p. K-1, K-9–K-10.

[383] Note that the annotated CIA document advises against prolonging these techniques enough to become a form of psychological torture, and that the defensive apathy that such techniques may induce in a subject makes it easy to end up prolonging such techniques: CIA, *Human Resource Exploitation Training Manual*, p. K-2, K-5, K-14.

[384] Note that the annotated CIA document advises against solitary confinement since it is a form of psychological torture due to the lack of stimuli producing delusions and hallucinations: CIA, *Human Resource Exploitation Training Manual*, p. K-6–K-7.

[385] CIA, *Human Resource Exploitation Training Manual*, p. K-8.

[386] Note that there is a *ḥadīth* describing *The Prophet* doing something similar late at night: *Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*, "(15) Chapter: Siwak (tooth-stick)," In *Ṣaḥīḥ Muslim*, Book 2, *Ḥadīth* 63, accessed September 18, 2024, https://sunnah.com/muslim/2/63.

[387] Note that this interpretation requires the prioritization of some translations in the interpretation of *li-ulī* (For men/for those): Al-Hilali and Khan, *Qurʾān*, 3:190.; "Verse (3:189) - Word by Word," *Quranic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=3&verse=190.; "*Sūra* Ali ʿImran 3:190," *Quran.com*, accessed

September 18, 2024, https://quran.com/3/190?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.

[388] Note that this interpretation combines different translations together. This should not be a big issue as they say the same thing, just in different ways that make one more eloquent than the other at different points: Al-Hilali and Khan, *Qurʾān*, 3:191.; "Verse (3:191) - Word by Word," *Quranic Arabic Corpus*.

[389] Note that this interpretation requires the prioritization of some translations in the interpretation of *ẓālimūn* (wrongdoers/polytheists): Al-Hilali and Khan, *Qurʾān*, 3:192.; "Verse (3:191) - Word by Word," *Quranic Arabic Corpus*.; "*Sūra* Ali 'Imran 3:192," *Quran.com*.

[390] Note that this interpretation combines different translations together. This should not be a big issue as they say the same thing, just in different ways that make one more eloquent than the other at different points: Al-Hilali and Khan, *Qurʾān*, 3:193.; "Verse (3:193) - Word by Word," *Quranic Arabic Corpus*.

[391] Note that this interpretation combines different translations together. This should not be a big issue as they say the same thing, just in different ways that make one more eloquent than the other at different points: Al-Hilali and Khan, *Qurʾān*, 3:194.; "Verse (3:193) - Word by Word," *Quranic Arabic Corpus*.

[392] Note that this interpretation combines different translations together. This should not be a big issue as they say the same thing, just in different ways that make one more eloquent than the other at different points: Al-Hilali and Khan, *Qurʾān*, 3:195.; "Verse (3:195) - Word by Word," *Quranic Arabic Corpus*.

[393] Note that this interpretation requires the prioritization of some translations in the interpretation of *taqallubu* (movement/prosperity/lucrative trading/vicissitude/free disposal and affluence). These different translations seem to exist because it is unclear if "movement" is used literally in the context of the verse or metaphorically to refer to economic success: Al-Hilali and Khan, *Qurʾān*, 3:196.; "Verse (3:195) - Word by Word," *Quranic Arabic Corpus*.; "*Sūra* Ali 'Imran 3:196," *Quran.com*.

[394] Note that this interpretation combines different translations together. This should not be a big issue as they say the same thing, just in different ways that make one more eloquent than the other at different points: Al-Hilali and Khan, *Qurʾān*, 3:197.; "Verse (3:196) - Word by Word," *Quranic Arabic Corpus*.; "*Sūra* Ali 'Imran 3:196," *Quran.com*.

[395] Note that this interpretation requires the prioritization of some translations in the interpretation of *ttaqaw rabbahum* (are mindful of their Lord/fear their Lord). More translations emphasize fear, but others emphasize mindfulness, so I have prioritized those translations: Al-Hilali and Khan, *Qurʾān*, 3:198.; "Verse (3:198) - Word by Word," *Quranic Arabic Corpus*.; "*Sūra* Ali 'Imran 3:198," *Quran.com*.

[396] Note that this is a reference to a *Ṣūfī* poem from *Rābiʾa Al-Basri*. In it, a man pleads with God to open a door for him. She exclaims that the door was never closed in the first place. See: Omid Safi, *Radical Love: Teachings from the Islamic Mystical Tradition* (New Haven, CT: Yale University Press, 2018), p. 62, https://doi.org/10.12987/9780300235562.

[397] Note that this interpretation combines different translations together in the interpretation of *Allāh*. Most translations simply leave it unchanged, but others have used the term God since it is dealing with the believers of other faiths, for whom the word God is considered more general/secular. I have combined the translations according to what I believe reflected the worldview being addressed: Al-Hilali and Khan, *Qurʾān*, 3:199.; "Verse (3:199) - Word by Word," *Quranic Arabic Corpus*.; "*Sūra* Ali 'Imran 3:199," *Quran.com*.

[398] Note that this interpretation does not use the Al-Hilali and Khan translation. It has an extremely weird translation of *waṣābirū* (and be patient) and *warābiṭū* (and be constant). Al-Hilali and Khan translates *waṣābirū* as "and be more patient (than your enemy)" and *warābiṭū* as "and guard your territory by stationing army units permanently at the places from where the enemy can attack you." They seem to prioritize a sectarian and possibly jihadist projection of these verses far beyond any natural interpretation.
This interpretation also requires the prioritization of some translations in the interpretation of *wa-ttaqū l-laha* (and be mindful of *Allāh*/and fear *Allāh*). If Al-Hilali and Khan can make really strangest translations of *waṣābirū* and *warābiṭū*, I can choose the slightly less psychologically distressing translation: Al-Hilali and Khan, *Qurʾān*, 3:200.; "Verse (3:199) - Word by Word," *Quranic Arabic Corpus*.; "*Sūra* Ali 'Imran 3:200," *Quran.com*.

*Ch 11 Bibliography*

"Verse (3:189) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=3&verse=190.
"Verse (3:191) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=3&verse=191.
"Verse (3:193) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the*

*Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=3&verse=193.
"Verse (3:193) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=3&verse=194.
"Verse (3:195) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=3&verse=195.
"Verse (3:198) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=3&verse=198.
"Verse (3:199) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=3&verse=199.
"Verse (3:200) - Word by Word." *Qurʾānic Arabic Corpus Word by Word Grammar, Syntax and Morphology of the Holy Quran*, accessed September 18, 2024, https://corpus.quran.com/wordbyword.jsp?chapter=3&verse=200.
"Sūra Ali 'Imran 3:190." *Quran.com*, accessed September 18, 2024, https://quran.com/3/190?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.
"Sūra Ali 'Imran 3:192." *Quran.com*, accessed September 18, 2024, https://quran.com/3/192?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.
"Sūra Ali 'Imran 3:196." *Quran.com*, accessed September 18, 2024, https://quran.com/3/196?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.
"Sūra Ali 'Imran 3:197." *Quran.com*, accessed September 18, 2024, https://quran.com/3/197?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.
"Sūra Ali 'Imran 3:198." *Quran.com*, accessed September 18, 2024, https://quran.com/3/198?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.
"Sūra Ali 'Imran 3:199." *Quran.com*, accessed September 18, 2024, https://quran.com/3/199?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.
"Sūra Ali 'Imran 3:200." *Quran.com*, accessed September 18, 2024, https://quran.com/3/200?translations=131%2C85%2C84%2C95%2C19%2C22%2C20%2C203%2C57.
*Abū al-Ḥusayn ʿAsākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(15) Chapter: Siwak (tooth-stick)." In *Ṣaḥīḥ Muslim*, Book 2, *Ḥadīth* 63, accessed September 18, 2024, https://sunnah.com/muslim/2/63.
Al-Hilali, Muḥammad Taqi-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015.
Central Intelligence Agency. *Human Resource Exploitation Training Manual*, 1983, https://www.cia.gov/readingroom/document/00107398/.
Safi, Omid. *Radical Love: Teachings from the Islamic Mystical Tradition*. New Haven, CT: Yale University Press, 2018. https://doi.org/10.12987/9780300235562.